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WORDS OF FAITH AND HOPE

WORDS OF FAITH AND HOPE

BY THE LATE

BROOKE FOSS WESTCOTT, D.D., D.C.L.,

SOMETIME LORD BISHOP OF DURHAM.

London

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PREFATORY NOTE.

AMONGST my father's papers was found a small packet of sermons and addresses tied together and marked by him as "Overflow of Lessons from Work." Most of these have been already printed, and some of them separately published; but as it appears to have been his intention to bring them together into one volume, it has seemed right to do so. To these papers have been added some of my father's latest sermons, including the address to the miners in Durham Cathedral, which was his last public utterance. The title given to this volume, *Words of Faith and Hope*, is one that he had proposed to give to a collected volume of Peterborough sermons. The title has no special appropriateness to this particular volume; but it is a title of the writer's own choice, and one that is applicable to all his ministerial utterances. Words of Faith are happily comparatively often heard, but Words of Hope, such as he joyed to speak, are less frequent and not less precious.

A. W.

February 3rd, 1902.

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BISHOP WESTCOTT'S PREFATORY NOTE TO "DISCIPLINED LIFE."

THE three Addresses which I have put together were written, as it will be seen, at long intervals and for very different audiences. This fact, which will explain some repetitions, will at least attest the strength of the convictions which they express. The eighteen years which have passed since the first was delivered have certainly not made the want which I seemed to feel then less urgent or the remedy which I ventured to suggest less appropriate.

I need not say that I do not lay any stress on the details of the 'suggestion' in the second paper. It is possible that the main objects aimed at could be secured more effectively under some circumstances by a combination of separate households than by a combination of associated households. The principle which I wish to submit for consideration is that of the spontaneous adoption

'for the sake of the present necessity' of a family life of marked frugality by those who can naturally command all the resources of material enjoyment.

When the first Address was privately printed at Harrow I prefaced it with words which I repeat now with hope made stronger by experience: 'It may be that GOD, in His great love, will even by words most unworthily spoken, lead some one among us to think on one peculiar work of the English Church, and in due time to offer himself for the fulfilment of it as His Spirit shall teach.'

Of Him and through Him and unto Him are all things.

B. F. W.

CAMBRIDGE,
March 28*th*, 1886.

DISCIPLINED LIFE.

I.

A CALL.

Βλέπετε ἀκριβῶς πῶς περιπατεῖτε.

Look carefully how ye walk.

Eph. v. 15.

Harrow School Chapel,
Twentieth Sunday after Trinity, 1868.

LOOK carefully how ye walk. In the verses which precede these words, St Paul has spoken of some of the chief hindrances which beset the Christian course. There is corruption within us and without us. We are moved by bad impulses: we are seduced by bad example: we are deceived by bad reasoning. There is, he argues, a veil of thick darkness spread over life which Christ alone can remove. Error comes to us in the dress of truth, and a keen scrutiny is needed to detect its character. We are tempted to fall back into a sleepy indolence, and yet we are called to nothing less than the imitation of GOD. The path which we must tread is narrow and steep. Only the light of heaven can illuminate it. A false step may be irretrievable: it cannot but be of eternal moment. 'Look then carefully,' he concludes, for so we must read the words, with a keen watchful eye, which neglects no sign however minute, and overlooks no difference however trivial, '*how* ye walk, not as unwise, but as wise.' *You* know, he seems to say, what the possibilities of life are who know that Christ has lived: *you* know

what the issues of death are who know that Christ has died: *you* know what is the glory of the unseen future who know that Christ has risen. In *your* faith all the strength and awfulness and hope of being is harmonized in one transcendent truth, which it is your daily work to realise.

Now though we must at once allow that if the right idea of life be thus elevated it must be very hard to live; and though again we should shrink from detracting aught from the majestic conception of man's destiny which St Paul offers us; yet it does seem, when we look either around us or within us, that the practical lesson which he draws is far from our habitual thoughts. We live commonly (so it seems) at random, without plan, without discipline. We trust to an uncultivated notion of duty for an improvised solution of unforeseen difficulties. We yield to circumstances without the ennobling consciousness of self-sacrifice, or the invigorating exercise of will. We fail to test our powers betimes by voluntary coercion or effort, that so we may be supreme masters of ourselves when the hour of struggle comes. It is as though while 'pilgrims and strangers' we cared to learn nothing of the region which we must traverse: as though while 'soldiers of Christ' we awaited blindly the attack of an unknown enemy: as though while 'fellow-workers with GOD' we were content

to use no training for the fulfilment of our part in His designs.

Many influences have combined to produce this result, and in part they have been beneficent. But once again, unless the past has lost its prophetic power, we have drawn near to a crisis when we must familiarise ourselves with the practice of personal discipline, and social discipline, if by any means England may accomplish her mission to the world. The East has done her ascetic work: the Romanic nations of Europe have done their ascetic work: it remains, as I do most firmly believe, for the Saxon race to do their ascetic work, nobler, vaster, richer than any which has gone before—nobler, because the opposing forces are more formidable and of a higher type; vaster, because the field is now the whole world; richer, because it has been given to us to apprehend with a fuller assurance than former generations the transforming power of a Risen Saviour.

So then it is that I wish this morning to turn your thoughts to the past, in the hope that some of you may be led to learn from that, each for himself, how to appreciate this future. For if once you feel what stern spiritual training has done in the momentous turning-points of history, you will understand better than I can tell what it

may yet do, and how it may do it. There is indeed much in the earlier forms of asceticism which appears unnatural and repulsive now, simply because they were adapted to achieve a special work, *not* for our age, or race, or country. But you must look in each case at the principle, and not at the system. The system is transitory while the principle is eternal. And it seems impossible to doubt that in the great types of disciplined life, GOD still shews to us by earlier victories what new blessings He has yet in store for absolute self-sacrifice.

I. The successive births of asceticism naturally belong to periods of great trial. Thus it would be almost impossible to exaggerate the distress which desolated the Roman Empire about the middle of the third century, when it first assumed a definite shape. Christianity had indeed won its first triumphs. It had, as I have had occasion to shew you, consecrated the family; it had consecrated thought; it was even then shaping a new organisation for a wider empire; but it was confused and entangled in a dying society. There was need that it should be embodied in a shape which should shew some at least of its characteristics in stern and absolute isolation. The Gospel had a message for man simply as man. To realise

this fully he must stand alone. The Stoic had counselled suicide as the remedy for overwhelming evil, the Christian found the remedy in the creation of a new life of the soul out of the completest subjection of the body.

So it was that Antony fled to the Egyptian desert, and by an absolute solitude of twenty years spent in tears, and prayers, and fierce spiritual conflicts, wrought out great issues, of which we still reap fruits. We may despise from our position the rude and fierce simplicity of his devotion, but the two great representatives of the East and West witness to his immediate power. Athanasius, his biographer, counts it among his chief glories that he had been allowed to minister to the saint. Augustine was inspired by the study of his life when he heard the words which decided him to become a Christian.

And if any one will read the life of Antony, as you all can do, it is not hard to see how he was able to move those master minds. For him the spiritual world was the one great reality. Everywhere and in every relation he felt himself face to face with the eternal. The words of Holy Scripture were to him a personal voice of GOD. Temptations of whatever kind were direct assaults of demons. What are to us figures were to him sensible truths; and he was strong because he felt the awful

grandeur of the conflict in which we, no less than he, are engaged. 'One night,' it is said, 'he was 'thinking on the destiny of the soul, and a voice 'came from without, "Antony, arise, come forth 'and see." And when he lifted up his eyes he 'beheld a vast and hideous shape, reaching to the 'clouds, and other beings, winged, which strove to 'rise. And as they rose the monster stretched 'forth his hands to catch them, and if he could 'not, then they soared aloft untroubled for the 'future. And Antony knew that he looked upon 'the passage of souls to heaven.' This intense distinctness of the present relations of man with the unseen world was the truth which he had to teach, and, in comparison with the powers which that fellowship evoked, all that was earthly was found to be of no account. 'Trouble not,' he said to a friend, 'at the loss of thy bodily eyes. 'Thou hast the eyes with which the angels see, by 'which thou mayest behold GOD.'

II. The work of Antony was thus essentially personal. He was like one of the old prophets, a sign to the people, and in him they recognised the sovereignty of the individual soul. But when two centuries later the social dissolution of the empire was followed by its political dissolution, other lessons were needed. A type of common life was

required to preserve the inheritance of the old world, and offer a rallying point for the Christian forces which should fashion the new. Again it was found in a system of rigid discipline. Benedict, an Italian of the hardy Sabine stock of Nursia, was called to frame it. His place of training was a cave which overlooked an old palace of Nero. His first monastery was erected on the site of a temple of Apollo, who still found worshippers in the Latin hills. Both contrasts are significant. Henceforth the law of social life was to be sought in self-devotion, and not in self-indulgence; henceforth a Christian consecration was to hallow all the treasures of wisdom.

The key-note of the rule of Benedict is *obedience*. 'Hear, my son, the precepts of thy master,' these are his first words, '. . . that thou mayest return 'to Him by the trial of obedience from Whom 'thou hadst fallen by the sloth of disobedience.' Antony had shewn the foundation of individual freedom in self-conquest: Benedict shewed the foundation of social freedom in self-surrender. It may seem a paradox, but all experience teaches us that perfect obedience coincides with perfect liberty, and that he is strongest in action who seeks 'not to do his own will, but the will of Him 'that sent him.' Thus Benedict literally transferred to life the command of St Paul, in the Epistle of

to-day, 'submit yourselves one to another in the 'fear of GOD'; and on this solid basis he reared a society in which for the first time equality and brotherhood were practically realised. It was his glory to abolish slavery, to devote property to a common use, to combine differences of character and power for the perfecting of Christian fellowship. Handicraft and study were enjoined by his rule as the complement of religious service, without rivalry and without preference. Throughout too, there is singular tenderness and love of souls. 'There is always something,' in his own words, 'to 'which the strong may aspire, and something from 'which the weak may not shrink.' For him who governed and for him who served there was one law, to prefer his brother's good to his own. Two simple injunctions may shew the spirit of the code. If any one was called to an office, however humble, he was directed to fall at the knees of all, and beg their prayers; and when his work was done, he closed it with the thanksgiving, 'Blessed art thou, 'O Lord GOD, who hast holpen me, and comforted 'me.' And again, morning and evening the Lord's Prayer was to be said in the hearing of all, that all alike, when brought face to face with the condition whereby we ask to be forgiven as we forgive, might cleanse themselves from every offence against mutual charity.

To estimate the true nobility of this conception of social life, it is necessary to apprehend the contrast which it offered to all that had gone before; to estimate its efficacy we have only to recall the results in which it issued. To forget or dissemble the work which was achieved for us by the brethren of Benedict, is not only to mutilate history, but to impoverish the springs of our spiritual strength. We owe to them nearly all that remains of the literature of Rome. We owe to them our English Christianity. We owe to them our greatest churches and cathedrals. We owe to them no small share of our national liberties. They may have fallen from their high place when the end was gained towards which they were called to toil. The conditions of a new world may have offered no scope for their healthy action. But their corruption came, not because they clung to their principle, but because they abandoned it; and no later failure can obliterate the debt which is due to their early heroism and love.

III. For we must not hide from ourselves that at last they did fail; and the crisis of their fall was that of their greatest outward prosperity. Then their spiritual work was carried forward by a new order. Antony had shewn to an effete and dying age an image of the strength of man in

fellowship with GOD: Benedict had reared on the ruins of the desolated Empire the fabric of an abiding society: it remained for Francis, in the midst of a Church endowed with all that art and learning and wealth and power could give, to re-assert the love of GOD to the poorest, the meanest, the most repulsive of His children, and place again the simple cross over all the treasures of the world. 'A man,' he said, 'is as great as he 'is in the sight of GOD, and no greater.' 'If I 'lived to the end of the world,' he said again, 'I 'should need no other book than the record of the 'Passion of Christ.' Humbling himself by every mortification beneath the lowliest, he yet did not mistake his mission. Once when he was suddenly seized by robbers, and they roughly questioned him as to who he was, he replied, with a prophetic voice, 'A herald of the Great King.'

And such indeed he proved himself to be. One legend enshrines the whole secret of his life. 'He was riding,' it is said, 'one day near Assisi, 'while he was still perplexed as to the nature of 'his future work, when suddenly he was startled by 'a loathsome spectacle. A leper was seated by 'the roadside. For a moment he gave way to 'natural horror, till he remembered that he wished 'to be Christ's soldier. Then he returned and 'dismounted, and went up to the poor sufferer, and,

'giving an alms, kissed lovingly the wounded hand 'which received it. Strong in his hard-won victory, 'he rode on, but when he looked back, there was 'no beggar to be seen; and thereupon his heart 'was filled with unutterable joy, for he knew that 'he had seen the Lord.' With the eyes of faith, with the eyes, as Antony said, with which angels see, he had indeed seen Him: and thenceforth with opened vision he could discern everywhere the presence 'of the poor man, Christ Jesus.' 'When 'thou seest a poor man, my brother,' so he said to one of his followers, 'an image of Christ is set 'before thee. And in the weak behold the weak-'ness which He took upon Him.'

This was the lesson which he had to teach, and for a time the Minorites scattered over Europe taught it successfully. But in turn they also failed. Other wants arose in an age of restless inquiry, and amidst the struggles of a divided Church, which they could not satisfy. How these were partially met by the characteristic order of our broken unity, I cannot now examine. Yet the unparalleled achievements of the Jesuits, always imperfect and often disastrous, shew no less clearly than the purer victories of which we claim to be heirs what can be done by faith, by devotion, by discipline.

And in this conclusion lies the sum of all I

wish to say. History thus teaches us that social evils must be met by social organisation. A life of absolute and calculated sacrifice is a spring of immeasurable power. In the past it has worked marvels, and there is nothing to prove that its virtue is exhausted. GOD has blessed the spirit of ascetic devotion, and no less clearly has He shewn that it must not be confined to one form. One type after another has lost its vitality when its work has been accomplished. It is clear, indeed, that that which is specially suited to one order of things must so far necessarily be unsuited to another. And thus, nothing from old times will meet our exigencies. We want a rule which shall answer to the complexity of our own age. We want a discipline which shall combine the sovereignty of soul of Antony, the social devotion of Benedict, the humble love of Francis, the matchless energy of the Jesuits, with faith that fears no trial, with hope that fears no darkness, with truth that fears no light. The sense of this want, inarticulately expressed on many sides, is in some degree a promise that it will be fulfilled. And it is to a congregation like this that the call to fulfil it comes with the most solemn and the most cheering voice. The young alone have the fresh enthusiasm which in former times GOD has been pleased to consecrate to like services. Antony

was barely older than some of you when he applied to himself the words of the Gospel, 'If thou wilt 'be perfect, go and sell all that thou hast, and 'give to the poor, and come and follow Me.' Benedict was hardly older than the youngest of you when he fled to his cave, and by sharp austerities prepared himself to be the legislator of the most permanent society in Europe. Francis was still a youth when the spectacle of the Passion burnt upon his soul the words, 'If thou wilt come 'after Me, deny thyself, and take up thy cross, and 'follow Me.' And if, as I do believe most deeply, a work at present awaits England, and our English Church, greater than the world has yet seen, I cannot but pray every one who hears me to listen humbly for the promptings of GOD'S Spirit, if so be that He is even now calling him to take a foremost part in it. It is for us, perhaps, first to hear the call, but it is for you to interpret and fulfil it. Our work is already sealed by the past: yours is still rich in boundless possibilities. And there is but one way to realise them. On this point the voice of GOD in Scripture and in history is most distinct, and the simple human heart welcomes the message. 'There is nothing,' said Lamennais, to whom this conviction alone was left to cheer, 'there is nothing fruitful but sacrifice.' But whether Christ offers to you this heroic

prerogative of sacrifice, or leaves to you the calmer offices of common duty, at least be sure, from the examples of the saints, that life is not easy. The contemplation of the triumphs of discipline has instruction for all. However humble your part in the great order may be, it demands your best thoughts to fulfil it. In us—in me who speak, and in you who listen—the future is perilled. Think then what it is to be a Christian. Think what it is to live a Christian life. Think on the rules of conduct which St Paul gives us in the Epistle for the day: and then there will be no need that the preacher should repeat words which GOD will write on your hearts: '*Look '*carefully how ye walk, not as unwise, but as wise.*'

DISCIPLINED LIFE.

II.

A SUGGESTION.

Ἐν [Χριστῷ Ἰησοῦ] πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ.

In [Christ Jesus] each several building, fitly framed together, groweth into a holy temple to the Lord.

Eph. ii. 21.

Sion College,
February 17*th*, 1870.

THERE are two popular modes of viewing history which prevent us from profiting as we might do by the lessons of the past. According to one theory the life of mankind may be represented by a straight line, every part of which is equally and finally removed from the advancing race by each fresh stage accomplished. According to the other, our movement is really only in a circle, wide enough to cheat us with the semblance of progress, but inevitably returning to the points which had once seemed to have been left for ever. Both theories represent obvious facts, and so far have a partial value. There can be no doubt that each generation is permanently separated from any one that has gone before by accumulated treasures of thought and action which have been inherited from the interval that lies between them. On the other hand, it is equally true that forms of speculation and feeling and practice recur with a strange regularity, and seem to shew that in some relations man is forced to struggle for ever with the same problems, and for the most part with the same results. Thus we may fairly figure to ourselves our common human life under another geometrical image. As a whole it is not like a

straight line, it is not like a circle; but it is like a widening and ascending spiral. There is progress without return; there is resemblance without repetition. As we rise into a higher region and find our motion on a wider field, we are successively brought into a close relation with analogous positions of men in former times, and can, if we will, use their experience for our own guidance.

Such a view of life appears to satisfy two imperious instincts. We cannot believe that any labour is lost; and still we turn with eager sympathy to some distant age when we are bowed down with the sense of our own difficulties. It is so in all the separate interests of life; it is so especially in the various attempts to reach that final harmony of all, which it is the prerogative of religion to establish. In this region every effort, taken in connexion with the circumstances out of which it arose, is of abiding value; and if the Church of England can be justly charged with having fallen short of the requirements of her mission, it is because she has not hitherto used the power which she possesses of interpreting and applying to her own children one part of her manifold heritage. She has studied faithfully and diligently the lessons of the ante-Nicene Church. She has united with comprehensive wisdom the positive truths which were brought forward on different sides in the

Reformation of the sixteenth century; but she has left almost unnoticed, till lately, and even now she has made no systematic attempt to appropriate, what may be learnt from the interval by which those two periods were separated. None the less the examples of the middle ages belong to her; and we must, I believe, seek from them the impulse which will enable us to meet victoriously the crisis in which we are called to do our part.

For it seems to be admitted universally that we are approaching a crisis—an 'end of the world' in a most true and solemn sense—such as those which stand out in past history. Such a crisis there was when the visible centre of Divine Revelation was taken away by the desolation of Jerusalem; such a crisis when Constantine raised the Church of the martyrs to a place next the imperial throne; such a crisis when the fabric of the Christianised empire was broken up by internal corruption and barbarian invaders; such a crisis when Innocent III. seemed to have successfully usurped the temporal sceptre; such a crisis when the decaying life of Europe was quickened to a new birth by contact with the natural force of ancient Greece, which opened once again the original records of revelation. And it is evident that the powers around us, which are working towards the revolution thus vaguely anticipated,

are more varied, and not less energetic than those of which we can trace the workings in old time. The rapid multiplication of the material appliances of life, the scientific (physical) conceptions of action and being, the fragmentariness and isolation of spiritual interests, bring with them momentous consequences which, sooner or later, must extend over the whole area of faith.

It is, then, with these powers that our own Church has to deal; and if we endeavour to apprehend generally the difficulties or evils to which they give rise, these appear to be threefold. There is materially the prevalence of luxury; intellectually, the predominance of dispersive study; spiritually, the practical assertion of individualism in regard to the highest destinies of man. Of these there can be no doubt that it is the intellectual evil—the partial and yet exclusive type of modern thought and research—which gives the special character to the religious conflicts of the age; but the material and spiritual dangers to which we are exposed offer also many peculiar features.

I.

1. Satirists have, indeed, found scope in every period for denouncing the luxury of their contemporaries, and to a certain extent their language is

always the same. But socially and morally the luxury of a Byzantine court, or of an Italian republic, or of a French noblesse, was very different from that of England at present, however similar the outward phenomena may be in all. Luxury is no longer one of the natural consequences of privilege, or culture or birth, but is a common object offered to open competition. It is an expression of wealth; and fortune, as we are often reminded with a most sad complacency, is now within the reach of every man. At the same time ingenious imitations of costly indulgences stimulate the taste for them throughout the whole extent of society, and familiarise men with the idea that splendour and ease and selfish pleasure are the obvious ends of exertion. Even those who are farthest removed from the attainment of such prizes still feel their influence, and feel also that theoretically the struggle for them is one in which they themselves have a part. Thus luxury, instead of being the attribute of a particular class, to be endured, or wondered at, or hated, by those who are disqualified for enjoying it, has become a power permeating all ranks. Each rank affects the mode of life of that which is immediately above it; and the connexion between the two is still more closely knit by individuals who pass from the one to the other.

The moral consequences of this levelling power of modern luxury in England are not less important than the social. The obtrusive exhibition of one common method of life, of one general standard of effort, puts out of sight other plans and other aims; and in process of time even deadens the instincts which prompt them. That which appears universal soon appears natural. For, on the other hand, there is no centre round which simpler and nobler types of living may gather and take shape. Even if it be possible for a man to retain personally a lofty and pure ideal, the value of his example is lessened in itself and lost in its effects. Aspirations which are not met by spontaneous sympathy become indefinite and then fail to move.

In a word, the spirit of luxury with which we have to deal is socially universal and levelling, morally depressing and disorganising.

2. The intellectual character of the age is not less distinctly marked. In this there are two features, which if not absolutely novel, have yet assumed in our own generation a prominence hitherto unknown—the specialisation of study, and the belief in the permanence of observed laws. Both spring inevitably from the circumstances in which we are placed; both correspond to the capacities of similar minds; both are fruitful in good when

taken positively. It is only when a particular form of inquiry is exalted into a general type of all inquiry that it becomes pernicious. It is only when the sum of one series of laws is assumed to express adequately the action of all force, that a limited idea of law proves adverse to higher speculation.

This truth, which is of universal application, becomes of more critical importance when there is a general convergence of effort in the same direction. At present our *renaissance* is as distinctly impressed with the marks of physical science as the *renaissance* of the sixteenth century was with the marks of classical literature. Physical methods and physical conceptions are extended over the whole domain of knowledge; and wherever they are shewn to be inapplicable, it is said that inquiry is useless and conclusions futile. Past experience, however, cautions us against resting in so simple a theory of the universe. It may be that for the present our most fruitful work will be in the interpretation of nature; but this fact itself makes it more important to remember that what we commonly understand by nature does not exhaust the treasures of human thought. And if we would take our share in furthering the intellectual work of the age, we must anxiously refer our own

little fragments of labour at each step to that whole which they go to complete, and that whole again to the vaster sum which answers to the totality of the revelation made to man through the visible and the invisible.

3. Of the individualism of our spiritual life in England it is unnecessary to speak at length. No one can fail to feel the waste of warmth and energy and faith which it entails. We may thankfully acknowledge that we owe to it a keen sense of personal responsibility and a rich variety of energetic vigour; but it destroys in the end the sense of union and the spirit of common life. Not only is the immediate effect of personal effort weakened, but its permanent power in most cases is still more fatally checked. For nothing perhaps is more remarkable in religious history than the strange inability of the greatest teacher who works through his own individuality alone to produce in others, however devoted to him, the image of his own life. It seems as if it were essential to lasting action that the sum of truth presented in the life of a church, should rise distinctly above the teacher, seen apart from him if through him, while that which he brings must be capable of an outward embodiment, in harmony with the greater past. We, however, in our own Church,

from one cause or another, have lost this keen instinct of corporate dependence and devotion. Among laity and clergy alike there is an impatience of control; an eager desire not only to preserve (as is right) personal individuality, but to thrust it forward. Thus the power of obedience is sacrificed together with the power of command; and zeal itself becomes an instrument of anarchy.

II.

Such appears to be the general form of the evils which the English Church has to encounter. They may be met in detail, but since they are closely connected, some comprehensive effort is more likely to deal with them efficiently. In former times similar, though less complicated, evils gave rise to various types of disciplined life. When the old Roman empire had sunk into hopeless corruption, the deserts were peopled with hermits, who, in strange and uncouth ways, vindicated the personal dignity of the Christian, apart from all the material advantages of life, and placed the spiritual world before men as the one great reality. When, two centuries later, new races swept over the western provinces and threatened to waste the inheritance of the past,

Benedict of Nursia reared a shelter for all that was precious in ancient thought, and established the foundation of social freedom in obedience. When a majestic church had taken the first rank above the kingdoms of the world, and seemed inclined to rest upon her treasures of wealth and art and learning, Francis of Assisi claimed, as the children of her love, the poor and the outcast, and laid the cross over all that men can possess or enjoy. Once again, when the power of natural life was revealed afresh in the restoration of Greek literature, and a divided Christendom witnessed sadly to the power and the weakness of awakened thought, the Society of Loyola endeavoured to conquer all the fields of knowledge and add them to the dominion of the papacy.

Opinions may differ as to many details of the systems of discipline which were thus framed, but at least they fulfilled in a very large measure the office for which they were instituted. The crises which they were designed to meet were more or less successfully passed; and the several orders failed, chiefly because they made profession of perfection, and aimed at permanence. To attempt to resuscitate them now in England is a fatal anachronism. The very fact that they were fitted for the circumstances under which

they arose proves that they are *not* fitted for our circumstances. To speak generally they were in their destination personal, defensive, conservative. But still in the widening range of their scope, we may see, not indistinctly, the law which is suggested for our own guidance. Antony stood alone out of the world as the symbol of the strength of the individual in fellowship with GOD. Benedict gathered his company together as a garrison to keep securely a common heritage. Francis went forth into the field and into the market, and sought to bring under the control of a spiritual rule every order of society. Ignatius, with unrivalled energy, but faltering truth, asserted the right of religion to the service of every human power.

Still, while we acknowledge ungrudgingly what has been attempted and done by these forms of disciplined action, we feel that all fall short of our needs, socially and intellectually. A rule constructed with the individual for the unit can never satisfy the mature wants of humanity. The true unit of society is the family, and not the man. A pursuit of truth conducted with reserved conclusions, as distinguished from co-ordinated principles, can never continue long. If then we wish to be faithful to the teaching of self-sacrifice which our fathers have bequeathed

to us, we must carry it forward to some completer shape. If we wish to do our own work we must use our examples, not as copies, but as stimulants to exertion, and as pledges of hope. The ascetic type of the East has been realised; the ascetic type of the Romanic nations has been realised. It remains for the Saxon race to realise yet one other ascetic type, and so far fulfil their religious mission, which is as yet unaccomplished, though the time for it is fully come.

Nothing, indeed, is more significant in later history than the persistent recurrence of attempts to deal with the growing evils of life by social organisation. Visionary as some of the schemes may seem, they find acceptance where popular vitality is most intense, and among men who are able to lead opinion, and not simply to follow it. Thus they witness in their failure to a want which they cannot satisfy. They force us to consider in new lights the Christian conception of humanity. They establish, like the Greek masters of the fifteenth century, a fresh connexion between the wisdom of GOD and the larger instincts of man. They point us to a rule which shall be suited to a work national or universal rather than personal; progressive rather than conservative; manifold, and yet one in virtue of religious service. The organisation which is

forced upon our thoughts by past experience, by present impulses, by our Faith itself, is the same. It must be social, in the truest sense of the word, with the family as its final element: so it will be able to cope with luxury. It must embrace within its sphere of action every subject of human interest in its proper order: so it will win thought. It must habitually connect devotion with labour: so it will harmonise spiritual life.

1. The rule for which we are seeking, and which it appears to be the office of the English Church to embody, must deal with the family as its unit. In this lies its fundamental difference from earlier rules, and out of this springs its power of dealing with our peculiar material disorders. Undoubtedly the disciplined organisation of families involves serious difficulties which do not attach to the combination of individuals, but they would be amply compensated by corresponding advantages. The family offers the only complete pattern of life: all other groupings of men or women must in themselves be imperfect, and partial in their influence, though, in dependence on that, they can fulfil offices of inestimable importance. It presents in the most powerful and natural form the relations of essential authority and subordination, and lays the basis of a graduated society. It consecrates the idea

of common action as the result, not of arbitrary control, but of the original constitution of our being. It preserves and fosters the elastic fulness and energy of feeling, which must be cramped and enfeebled when taken away from its proper home.

The efficacy of a pattern obviously must depend upon its fitness for imitation. Celibate forms of life cannot be offered for general acceptance. On the contrary, they sanction most injuriously the definite recognition of manifold standards of Christian duty. Thus while they are calculated to act with concentrated power on any special point, they are essentially unfitted to elevate the whole form of social life by the exhibition of a pattern in which its ordinary temptations are seen to be met and overcome. And this defect of celibate rules is the more serious now, when the disorders of society spring for the most part from the disregard of the laws which the family can best interpret; when extravagance and display descend from class to class with a fatal and accelerated speed; when it seems impossible, except by isolation, to modify or even to avoid the sway of fashion which yet finds few open defenders. In all these respects it is easy to see how an organisation of families might place openly before all a noble type of domestic

life; not so costly as to be beyond the aspirations of the poor; not so sordid as to be destructive of simple refinement; strong by the confession of sympathy; expansive by the force of example.

The value of such an organisation is further apparent in the fact that it keeps untouched, and welcomes, as of sacred authority, the relative subordination of men. Other systems may inculcate obedience as an exercise of will from motives more or less excellent, but in the family to rule and to obey is an instinct, a necessity of nature. And whatever strength may be gained in certain crises by the complete self-sacrifice which casts aside these natural ties for artificial connexions, it is evident that in our time it is better to see what is than to consider what we can make. One of our most urgent needs is to realise the existence of permanent differences between men as the foundation of the divine government of the world. The theory of the individual unit has been carried so far that providential relations are in danger of being neglected. The substitution of a material for a spiritual standard leads men to strive forwards to a position socially superior, when external success would enable them to occupy that to which they were born with increased influence. If anything is to be done on a large scale for

consolidating and raising the whole fabric of society, no agency could be more powerful than such an organisation as would add to the fixity of the outward form of life, the acknowledgment of the permanent reciprocal duties of service and protection, of obedience and command, of trust and truthfulness.

This is seen most clearly in the light which the family throws upon the necessity of common labour. No one in a family can suppose that he works either by himself or for himself. At every moment he must, when he thinks, be conscious that what he contributes to any result from his own proper power is as nothing compared to that which he owes to others by inheritance, or instruction, or impulse. Nothing at which he aims can have a simply personal effect. He sees the subtle influences which pass from himself to those about him, and which become in them fresh sources of power. In voluntary combinations of men, there may be a similar recognition of the social destination of labour, but each member is conscious that the circumstances which determine his action have been self-chosen. His individuality comes into play first, the sense of community afterwards. In the family it is otherwise. There the whole gives the character to the parts, and the con-

ditions of their peculiar energy spring out of the original law of life, whereby unalterable differences are made the foundation of a full and harmonious development.

For, once again, however much a celibate rule may intensify special powers, it sacrifices sympathies, feelings, faculties, which may be disciplined, and which must play an important part in the general life of men. The cloistral character, as such, is beset with inevitable weaknesses and imperfections. The sense of proportion is lost when facts are considered by the way of reflection, and not by the way of experience. A general uniformity of motive and method gradually excludes from consideration the elements which do not naturally fall within the prescribed range. In the family there can be no danger of such inherent incompleteness: in that there must be constant movement, conflict, growth. The bond by which its members are held together, is not one of personal will, but of Divine appointment; the unity rests not on similarity, but on difference. It may be—every one's experience tells him that it is—difficult beyond measure to use for their highest ends the countless impulses and reactions, and contrasts, and inclinations, which must be called out by the circumstances of family life; but it

is most easy to see that every one of them may be made fruitful of good, may be brought into a beneficent relation with the others, may furnish the occasion for that shaping of personal character which will preserve to the full its individual worth in the broader fields of action. Each interest neglected, each natural connexion cast aside, so far impoverishes our nature. And though a man may become more incisive in action, in proportion as he becomes narrower, the cost of success is a maimed humanity. There are, no doubt, cases where to accept this mutilation is a true duty; but at present, looking at the relative positions of the Church and the world, we can hardly hesitate to believe that a time has come when faith must claim for herself everything that is human, and justify her claim by taking no longer the man but the family as the unit in the organisation through which she may declare her mission.

2. It has been necessary to dwell at disproportionate length upon this first characteristic of our confraternity, because it is that which may seem at first sight most strange, while it is essential to its effective constitution. The two other characteristics may be treated summarily: the characteristic of systematic study, and the characteristic of systematic devotion.

Study rather than action ought to be for the present the staple of common work. The inversion of order, however unpopular, answers to the essential moral relations of things, and is imperatively demanded now. Theology and physical science are, and it is vain to deny or extenuate the fact, separated for the time by profound jealousy and misunderstanding. We have been reminded very frequently of the errors of theologians as to the office and method, and results of physics; to me the errors of physicists as to the office and methods and results of theology are more surprising; and, if I may venture to express my whole mind, the practical neglect of history—the only record of the complete life of man—by both, appears to be still more wonderful and still more disastrous. The fact, however, remains, that there is a divergence between the two most active schools of thought, and a chasm between them. To those who grasp the essential character of Christianity, as a historical revelation, the divergence is seen to answer to contrasted subject-matter, the chasm to that potential divinity of humanity, ratified for ever in the Incarnation and the Resurrection. But these conceptions require to be regarded from many sides, and placed in many lights before they can be seen in their true majesty. Mean-

while we must be content to work in a humbler field, with this faith to light us. And nothing less than a combined and sustained effort will restore again the harmony between those fundamental divisions of knowledge which are separated for a time by their very vastness. The science of life, which deals with the whole experience of men, must be restored to its proper place between the science of experiment, which deals with matter, and the science of revelation, which deals with GOD. Then, and not till then, shall we see how the Gospel is illuminated by our progress, and itself illuminates our darkness.

This fellowship in manifold study, absolutely free and absolutely truthful, would be attended by another advantage. All study so pursued would be penetrated with the sense of life, and therefore witness without reserve to the relativity of every result which can be obtained by limited experience. And it is in this we find the necessary condition of advance, intellectual, social, spiritual. The mode and the measure of the advance must vary according to the facts which are to be dealt with. The phenomena of matter will be grouped in ever-widening generalisations; the institutions of society will be moulded so as to reconcile more and more the completeness of the life of the part with the completeness of

the life of the whole; the conceptions of theology will be defined and broadened, not because the facts which they embody suffer any change, but because an expression adequate at one period becomes for that very reason inadequate at another, when the forms in which it was framed have themselves assumed a new meaning. But it is of the utmost importance that in all intellectual labour we should remember that every expression of truth is the resultant of many forces which are perpetually changing, so that an identical formula cannot long preserve its original significance. This thought is consecrated for us in the records of revelation, and in virtue of their belief in it the members of our confraternity would be the natural pioneers of thought in every direction, stimulated by the conviction that every fragment of their work is charged with an abiding value which they cannot yet measure; strengthened to wait patiently for the solution of difficulties which can only be reached perfectly by perfect knowledge; separated in their paths and partial ends, but never overpowered by the temptation to forget the complementary work of other labourers.

3. For underneath these differences of office and of character lies the solid foundation of a common faith. This will shew itself in stated

and social religious services. Do what we will, we *must* carry our thoughts forward to other regions of personal existence, we *must* think of powers greater than ourselves, and speculate on their action. We must refer all we are, and all we do, to a continuity of being. Till a definite creed, a definite religion, is accepted, reflections of this kind are intrusive, disturbing, saddening. In the light of the Resurrection they are the glory of all thought and all action. So at every point the Christian student will be glad to be forced to dwell upon them. He will not wait for some inward emotion to prompt him to seek an utterance of faith; rather he will rejoice to find it claimed from him as part of his proper work. No one who has not tried, however feebly and imperfectly, the efficacy of systematised religious exercises in the midst of busy occupation, can judge how they tend to concentrate, intensify, increase power. It is obvious, to suggest no other consideration, what it must be to pause from painful endeavours, and for a few moments to lie open and receptive, as it were, before the source of all strength, and knowledge, and love.

Thus the characteristic of devotion will not only give union to our confraternity but also will give it power. Every gift, every effort, every success will be brought into immediate connexion

with the highest destiny of man. Final conflict will be known to be impossible, when the mind is lifted towards the absolute unity which is the sum of all Truth: individual failure will no longer seem a fatal loss in the prospect of the corporate work which is achieved in many ways, and has a certain promise of success.

III.

But it will be asked how can principles like these, which are theoretically excellent, be embodied practically? It is, indeed, presumptuous to answer, without any actual results to shew; but nothing has been proposed which has not been realised again and again under the influence of narrower motives and lower hopes. However, to give distinctness to the ideas which have been suggested, I will indicate the kind of society which seems to me to satisfy the conception of a confraternity answering to the present wants of the English Church.

It would consist, then, primarily of an association of families, bound together by common principles of living, of work, of devotion, subject during the time of voluntary co-operation to central control, and united by definite obligations. Such a corporate life would be best realised

under the conditions of collegiate union with hall and schools and chapel, with a common income, though not common property, and an organised government; but the sense of fellowship and the power of sympathy, though they would be largely developed by these, would yet remain vigorous whenever and in whatever form combination in the furtherance of the general ends was possible. Indeed, complete isolation from the mass of society would defeat the very objects of the institution.

These objects, the conquest of luxury, the disciplining of intellectual labour, the consecration of every fragment of life by religious exercises, would be expressed in a threefold obligation: an obligation to poverty, an obligation to study, an obligation to devotion.

The obligation to poverty would aim at establishing extreme frugality in the material circumstances of living. The type would be absolute simplicity, not ostentatious asceticism. The design, not to suppress but to regulate the physical instincts of man, with a view to the more complete development of his whole nature. Thus, while everything tending to stimulate bodily appetites, or to minister to them as ends, would find no acceptance, ample room would be left for social intercourse, for delicate culture, for the

quickening refinement of every interpretation of beauty. The experience of the fifteenth and sixteenth centuries, not to speak of our own time, shews what was lost in the highest forms of literature and art, when their noblest representatives became splendid companions of the wealthy instead of being their spiritual masters. And there are few among us who do not sadly regret that they cannot enjoy the lessons of genial courtesy, of tender forbearance, of large sympathy, which society can best teach, because they are unable or unwilling to pay the material price exacted for them. Something, no doubt, would be lost of conventional and imposing effects, such as spring from the idle multiplication of similar parts; but all that is vivifying, inspiring, elevating—all that is original and creative—all that has a natural affinity with the eternal and spiritual—all, that is, which is essentially human, in the powers, and desires, and achievements of man would remain, strong in its native strength, and unencumbered, for conflict with baser forms of life.

The obligation to study, which marks the immediate destination of the effort, would be framed with a view to secure the widest possible range of united inquiries, physical, historical, moral, and the most complete personal devotion

to special subjects. Students of different orders would be brought into constant connexion, and thus saved from the perils which attach to isolated labour. Perfect freedom in investigation would follow from the belief in the perfect harmony of final results. At every point there would be a comparison of methods, a tentative co-ordination of facts, a patient acquiescence in conclusions partial and provisional, shadows and prophecies of a divine unity.

At the same time new forces would be gained for education. The present waste of the educational power of women is one of the saddest and most fruitful of evils. In such a confraternity as we are imagining, women, relieved in a great measure from material cares, would be able to concentrate their inexhaustible moral power on the training of the young. Even now the little which they can do in this work instinctively, casually, vaguely, is of infinite value; and it is difficult to imagine what a change would be wrought in average character, if all preparatory and spontaneous education were committed to their care.

The obligation to poverty would limit the method of life; the obligation to study would define the purpose of life; the obligation to devotion would preserve the idea of life. There

is indeed a danger lest this should be lost sight of in the anxious and absorbing competition which marks our modern English society, as the result of our two characteristic evils—an aggressive individualism and a material standard of success. The same religious exercises which would support and deepen the sense of the eternal hopes of man, would keep down the tendencies which at present enfeeble it. While the personal value of each man is consecrated in the Divine presence, it is by each one being referred to his proper place in the body to which he belongs. Nor again can any visible measure of work, or of the results of work, be long accepted, when all is habitually brought within the influence of a faith which looks to another Order for its fulfilment. In this way the religious exercises of our confraternity would be inwoven with its whole life; not checking the energy of interest in anything which belongs to this world, but investing all (if I may so speak) with a sacramental value; quickening our perception of the unseen; visibly presenting to us, and divinely sustaining, our corporate union; tempering, chastening, elevating the obtrusive desire to see the fruit of our own labours.

But it is needless to dwell on these details. I am not concerned to insist on any particular

embodiment of the general idea which I have advocated. But I cannot affirm too strongly my conviction that some embodiment of it is one of the most urgent needs of the present age. Such a confraternity, instead of dealing piecemeal with the evils of our civilisation, would begin by establishing a solid union of the various powers which may be brought to bear upon them, so that corporate fellowship would never be lost sight of in individual action. It would do much towards actually establishing the truth on the recognition of which the future structure of society must rest: the perfect compatibility of permanent distinctions of class with universal spiritual culture. It would present, in an intelligible though transitory and exceptional shape, the claims of the Christian revelation to deal with all that man can observe without him or within him. And in all these respects it would meet a vague desire which shews itself confusedly on many sides. Nothing, I believe, is more unjust than to call the spirit of modern English thought irreligious. On the contrary, even in its scepticism it clings to religion. There never was a time when men have had a keener sense of what religion ought to be and to do. There never was a time when the demands upon religion were greater. It is assumed, and assumed rightly, that

if it be real, if it be human, it will control and discipline the outward conduct of men; that it will welcome and harmonise every fact which represents, at least to us, some one detail of the Divine action; that it will unite and employ in social service the manifold powers of every individual. And when it is seen that the Christian society—for the individual Christian life must for the most part be hidden—does not, as such, stand in the van of moral and spiritual progress, doubts arise whether the Christian faith is adequate to meet the requirements of a later age. Such a deduction is not unnatural. The fault lies with us if it remains unrefuted. And if recent inquiries have brought into special prominence the interdependence of man on man, and made it clear that the individual life is but a part of a vaster life, we look confidently for some social manifestation of the energies of our faith which may express, however rudely, its inherent power to deal completely with the complicated problems which are thus offered to us. Christianity is, indeed, in virtue of the facts on which it rests, social, or rather human, before it is individual. St Paul claimed for the Gospel a universality of application to all creation before his readers could apprehend the full force of his teaching, or feel its necessity. And if now we

strive to bring out this side of the whole truth, we do not add anything of our own to the apostolic message, but simply read it in the light of actual experience as charged with a peculiar meaning for ourselves.

For such a social organisation as we have considered would make no pretensions to the merits of permanence or perfection. It would simply appear as a form of Christian discipline and activity suited to our national emergencies, and corresponding to the special character of our English Church. If its work were once accomplished, it would yield place to another type nobler and better; but for us this, or something like this, appears to be the form in which our common work can be best done. And it will be enough for us to have endeavoured to connect our creed with our immediate needs. We shall not venture to measure the wants of others by our own wants; we shall not presume to suppose that we have yet reached the last lesson of the Gospel of the Resurrection.

DISCIPLINED LIFE.

III.

AN OPPORTUNITY.

Καὶ ὑμεῖς δὲ μαρτυρεῖτε.

Ye also bear witness.

ST JOHN xv. 27.

CHAPEL ROYAL, ST JAMES'.

Sunday after Ascension, 1885.

OF all the Sundays in the year this Sunday, I think, encourages us to fashion the loftiest and largest hopes. It is the Festival of Christian expectation. On this day we wait; wait for some fresh manifestation of Divine power and love; wait as those from whom something has been taken and who yet confidently look for a more abundant recompense; wait as those who once again have dwelt in reverent thought on the glory of the Ascension, and once again are preparing to welcome the promises of Whitsunday.

We wait, and, as we wait for our fresh clothing with power from on High, we necessarily consider what are our peculiar needs. As ministers of that Spirit Who is sent in Christ's Name we have all, as the Gospel for the day reminds us, a witness to give side by side with His witness. We have our witness to give to the Incarnation, the historic foundation of our faith in the fatherhood of GOD and the brotherhood of man and the unity of life; our witness to give to the supreme truth that all things are *of* GOD, *in* GOD, *unto* GOD;

our witness to give, and yet a witness to be given in many parts and many fashions, according to the circumstances of society which can never remain in one stay.

While then we are assured that the promise of the Father for which we are waiting will not fail us; while we are assured that we shall receive in the season of our service the spiritual strength which we require for the fulfilment of our work, if we claim it in the devotion of intelligent service; it is well that we should on this day of waiting ask ourselves what form our witness must take if it is to vindicate the Gospel to our age? What is the principle which we must affirm as involved in the Faith that we hold? What is the evil which we must reveal in its inherent weakness as already overcome by the Birth and Death and Resurrection of Christ?

And here I am bold enough to believe that in essence we shall all agree in our answers to these questions, though we may express them in very different language. We shall all confess that the general estimate and use and distribution of material wealth present the saddest problems for our thought, not fearing to maintain that the abundance of the rich is as perilous to the purity and grace of life as the indigence of the poor. We shall all confess that the social destination

of every private endowment is involved in the Gospel of Christ's self-sacrifice. We shall all confess that as believers we proclaim that the highest life is not for a few, for a class, but for all for whom Christ died; and therefore that every circumstance which hinders this issue is an evil against which we must contend to the uttermost.

Here, then, we see a witness opened before us as wide as humanity: a principle which penetrates to all we are and have: an environment of temptation which presses on every one of us. But how shall we deal effectively with the thoughts which we recognise? How shall we embody in action the spirit which we feel to be supreme? How shall we shew that life lies not in the superfluity of outward means, and break the tyranny of luxurious indulgence? How shall we enable those about us, those who look to us with eyes of envy and distrust, to believe that we do hold sincerely that *the poor* from whom we shrink *are blessed;* that the one truest nobility is nobility of soul which belongs to man as man; that every gift of fortune, place, character, must be held as a trust for the common good?

When such questionings rise in our hearts we turn to the past experience of Christendom, that we may see in that how GOD has taught men

renovating lessons in crises not unlike the present. And when we do so it becomes clear beyond doubt that He has brought home to the world again and again the realities of spiritual truth by the forces of disciplined life.

So it was when in the dissolution and despair of Roman society Antony shewed in the isolation of the Egyptian desert the grandeur and the power of a soul conversant with the Eternal.

So it was when two hundred years afterwards Benedict of Nursia laid deep in self-surrender the foundations of that order which guarded the inheritance of the Old World for our use.

So it was in the 13th century when Francis of Assisi, in the face of a Church proud with all the wealth that art and culture and learning and dignity could give, claimed for the lowest, and meanest, and most desolate, the place of GOD'S children, and wrote legibly the sign of consecration over all the treasures of earth.

Now in these various movements of hermit, and monk, and mendicant, there was, I readily admit, much that was imperfect, one-sided, exaggerated. They are unsuited to meet our wants because they were suited to meet other wants; to aim at literally reproducing them is not only to fall into an anachronism, but to distrust the present power of GOD.

But none the less they bring before us with impressive force the efficacy of their inspiring principle. They fulfilled their work triumphantly. They vindicated great thoughts for our perpetual possession. They made clear by successive victories the reality of the spiritual, the foundation of freedom in obedience, the hallowing of humanity and nature in 'the poor man, Christ 'Jesus.'

They teach us, in other words, on a large scale how GOD is pleased to use the devotion of sacrifice for the education of the world: how calculated self-surrender calls out a response greater than all hope: how social evils are met by a social organisation: how failure and corruption come to generous plans, not from their inherent incompleteness, but because mistaken enthusiasm treats as permanent and absolute that which is a transitory provision for an urgent necessity.

If then I plead now, as I do plead earnestly, for the establishment among us of some form of disciplined life, it is not as offering any counsel of perfection, but simply as shewing from the past that evils corresponding with those from which we suffer have been overcome by similar action. There are on every side tokens of noble self-denial and labour, but efforts which are iso-

lated fail of their full effect. The levelling, depressing, disorganising power of modern luxury neutralises their influence. We require therefore something which shall strike the imagination; which shall shew the breadth and grandeur of the Faith; which shall continue and consolidate the impulses to self-sacrifice that are lost in unobserved diffusion; which shall make it clear that as Christians we do indeed believe, and live as believing, that the toiler with scanty means has within his reach all that makes life worth living.

Many, I know, think that the chief ends to which I point can be secured by wise legislation. But we have been often and sadly reminded—we have been reminded quite lately—that laws are inoperative where they do not answer to dominant opinion. Even at the best they can only restrain and not inspire. The energy which stirs a nation must come from the spirit and not from the letter. It must be the result not of constraint but of a spontaneous offering.

We require then, as far as I can see, at this time to meet our necessities some form of disciplined life which shall make plain in the eyes of all men that Christians as Christians regard every possession as a trust, and see in every man a potential inheritor of all that is good and true and beautiful and holy.

And I venture to think that a congregation like this can approach the problems which this conviction suggests with the best hope of solving them. Those who can forego much can alone shew the supreme importance of that which they will not forego. Those who can willingly lay aside the use of the material blessings which men covet can alone present common human life in its simple dignity as the object of deliberate choice. Those whom no personal necessity forces 'to live laborious days' can alone display in unquestioned supremacy the energy of self-forgetful ministering love.

I do not presume to indicate how the social organisation for which I plead shall be shaped. It must however, like those which have been fruitful before, be made by men and women who can offer great sacrifices. It must be natural. It must be rational. It must be religious.

It must be natural. It must have the family for its constituent element. The purifying and ennobling of family relations includes in essence all that is required for the stable adjustment of the larger relations of national life. No celibate organisation can reach the evils from which we suffer, or furnish a pattern for general acceptance.

It must be rational. It must find a place

and a welcome for the most manifold intellectual activity. By thus strengthening the fellowship between students of every type it will help to bring back to us that confidence which is shaken by the conflict of unsympathetic opinions, and that patience which is content to commit difficulties to a future of larger knowledge.

It must be religious. All experience tends to shew that an abiding, a progressive morality must be inspired by theology. The two thoughts which breathe through the Bible from the beginning to the end, that GOD is the One Creator and Preserver of all men, that GOD is the One King and Redeemer of all men, are, I believe, alone able to support us in face of the sorrows and disappointments that disturb work which as we see it is transitory and broken.

The prospect of such a form of disciplined life as I have dared to sketch, based on sacrifice and fashioned by the glad service of the highest faculties of man, will, I know, appear to many to be visionary. I can only say that it seems to me to rise directly from the contemplation of our Creed. If the Gospel is still, as we believe, a message of glad tidings, a voice of release and enlightening and freedom, it cannot fail to reveal itself with victorious power to faithful hearts. If we hold that *the Word became flesh,* we have

a view of our connexion with our fellow-men in Christ which must find some outward expression in a crisis of social conflict. If we hold that *the Father sent the Son to be the Saviour of the world,* we have a view of the Divine counsel which must profoundly affect the methods of our own action. If we hold that *God is love,* we have a view of the Divine Nature, which must direct our endeavours to gain that likeness to Him which is the end for which we are made.

I do not then fear the charge of visionary mysticism. I do not feel that the thoughts to which I have directed attention are remote or unpractical; but I do feel most keenly how unworthy I am to dwell upon them. I can offer nothing to the work for which I plead. I am a debtor to Cambridge and Westminster with obligations which I can never pay. But those who have the power of doing shrink from speaking, and I know that I have only put into words the longings of many hearts. I know that there is about us the deep swelling of a noble discontent ready to sweep away much that mars the surface of society. I know that there are aspirations after generous service in those for whom the choice of duty is yet open which need only to be confessed and concentrated that they may become a trumpet-call of quickening enthusiasm.

I know, for my work lies chiefly with the young, that there is beneath the frivolous shows of fashion, and the misleading irony of untried natures, a true and touching sense of the infinite issues of conduct, of the awful swiftness of opportunity, of the invigorating 'blessing of great 'cares,' among those to whom GOD has given great endowments of wealth and station and mind, that they may render to Him more costly offerings.

And to-day on this Festival of expectation the knowledge claims an open testimony. To us and not to the Apostles only the words were spoken, *ye also bear witness.* The gift of Pentecost is the inheritance of the whole Church. In the strength of that life-breathing energy, ready to be renewed to us, let us all dare to acknowledge the loftiest hopes which we have ever formed as to the aim of our Faith. We cannot take sorrows, distresses, perplexities out of the world, but we can by GOD'S help voluntarily take them to ourselves, and by that free acceptance they are transfigured. The sense of a common grief reveals the reality of human kinsmanship. The anxiety of a nation, as we have felt in the last few weeks and are still feeling, makes each citizen a conscious partaker in a people's strength. Thus by partial experi-

ences we come to understand how the sorest trials of man contribute to the fulfilment of his destiny. *We see not yet all things subjected to Him; but we* do *behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour.*

This then is the witness which we have to give, as *good stewards of the manifold grace of* GOD, abiding victory through apparent defeat, triumph through humiliation, life through death. 'I have dared to pray,' said General Gordon in one of his last letters, 'that the sins of the 'Soudanese may be laid upon me.' In that petition lies the secret of heroic power.

This, I repeat, is the witness which we have to give, in the testimony of consecrated lives, even that we are ready to take to ourselves every sickness and every sin of travailing humanity, that we are pledged by our Faith one to another to offer in self-forgetful ministry every blessing which has been entrusted to us for the redemption and ennobling of the whole body to which we belong, and to claim for the most wretched the privilege of a child of GOD.

The confession of this belief, the acceptance of this obligation, have never been unfruitful. It is little more than fifty years since a young

Frenchman heard the cry which is sounding in our ears. 'Shew us your works,' was the taunt by which Ozanam was met when he spoke of the Faith at the Sorbonne. Nor did his reply linger long. The Society of S. Vincent de Paul was an answer which even enemies were forced to honour. And is there no one amongst us who will gather up and interpret and offer in the Name of Christ some of the best treasures of England's thought and strength for the service of the poor, in a fellowship not less tender and devout but answering to the wider conditions of our own life? May the Spirit of GOD give to some fresh soul the full response of wise devotion. And meanwhile let us remember that in due measure the charge is indeed laid upon all of us.

It is a hard charge. It is hard to be a Christian. But it is invigorating to contemplate the mission. With our thoughts fixed upon Pentecost we can believe all things, hope all things, yes, do all things. For what we have to do is indeed done already. We are not called upon to face a fresh foe or to hazard an uncertain conflict. Our witness is the response to the witness of the Spirit. Our work is to gather the fruits of Christ's Victory. No earthborn tumult can drown for ever that sovereign voice. No

weakness or fear can change the issue of that final conquest. If our lips falter and our hands fail, let us plead again against every misgiving of a timorous heart the words with which Christ closed His ministry, when He said to His disciples looking full upon the Agony, the desertion, the denial, the Cross, full upon them and through them to the throne of GOD, *These things have I spoken unto you that in Me ye may have peace. In the world ye have tribulation, but be of good cheer: I have overcome the world.*

Brethren, the peace, the tribulation, the conquest, the warning, the assurance, the consolation, are for us also. And for us also is that charge on which we have meditated for the hallowing of our lives: *Ye also bear witness.*

CRISES IN THE HISTORY OF THE CHURCH.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

I will not leave you comfortless:
I will come to you.

St John xiv. 18.

Harrow School Chapel,
Sunday after Ascension Day. 1866.

THE season which we commemorate to-day seems to me to shew us, as in a figure, the position of the Christian Church. Ascension-Day is past: Whitsunday lies before us, and between them there is a time of waiting and watching, of waiting without knowledge, of watching without sight. And so it is still with the Church at large as it was once with the Apostles. We look back upon the return of the Lord to the glory of the Father: we look forward to the fulfilment of His promise in some yet more conspicuous manifestation of His Presence. Meanwhile, the immediate sensible tokens of His working among us are veiled. We strive rather towards the light than in it. We pray for a consummation of power which we cannot yet enjoy. We are in one sense alone, and yet not alone, for our very petitions are echoes of blessings. Over our time of expectation and silence the same words are written as over that of the first disciples, *I will not leave you comfortless: I come to you.*

If the season is a symbol of the position of the Church, these words are the motto of its history. They have indeed a more special application by which they speak now, as they have spoken for eighteen centuries, to the heart of each who looks to Christ, with a certain voice of personal assurance. But none the less they have also a wider and a nobler meaning, of which the gathered records of the Church are themselves the interpretation. We treasure up the individual promise most trustfully, and we cannot treasure it up too trustfully; but habit and tone of thought lead us, I fear, to neglect the broader promise to the Church. And yet it is well that we should learn to notice this, when the sense of the grandeur and difficulty of life is first made known to us, not only because the lesson is calming and strengthening in times of conflict and transition like our own, but also because it presents to us, on the largest scale and in the most splendid characters, the outlines of the divine working among men. The history of nations is but an episode in the history of the Church. They perish, but she lives on. They furnish the materials, and she constructs with them fresh sanctuaries for the service of her Lord. They fulfil their special office in developing the powers of man, and she gathers into

her stores the abiding fruits of their experience. The material magnificence of power and conquest bears in itself the seeds of its decay; it is exhaustible because it is earthly: but the spiritual progress of which it is the occasion is an eternal force. There may be times of storm and times of sunshine, but the Christian society still grows with a growth which man is equally unable to originate and to destroy. The Gospel continues to leaven, however slowly in our eyes, the whole mass of life. It spreads its influence more and more widely over the whole earth. It receives under its shelter every noblest thought and every tenderest aspiration, and transforms what it receives.

I will not leave you comfortless: I come to you. The words have been fulfilled at each crisis in the progress of the Church, and we believe that they are being fulfilled still. Christ came to His own aforetime, now in this form and now in that, when His Presence seemed to be most sorely needed. And as we read the marvellous history, we *know* that He will not leave us bereaved of His love. Faithlessness can exist only if we seek to measure the might of Christianity by our ability to use it. The larger teaching of the past, which we too commonly forget, has promises of unfailing power. And it is to this

that I wish to-day to direct your thoughts. I wish to mark, in the simplest outline, the successive perils which our faith has met, and the instruments by which GOD has been pleased to meet them. The recital cannot, I think, but help us in our daily work. The memory of what Christ has done, and how He has done it, must by His Spirit's blessing, enable us to fix our eye upon Him with more undoubting and more patient confidence.

Roughly speaking, the history of Christendom, up to the Reformation, falls into four periods of nearly equal length. The close of each period was followed by a time of danger and progress, of suffering and new-birth, and each reveals to us a presence of Christ. The first crisis was the conquest of the Empire. Three centuries of conflict and persecution had disciplined the growing vigour of the Church, and the moment of anticipated freedom was the moment of peril. The Church was in danger of being imperialised. An unbaptized Emperor preached to his courtiers, and presided at the council which he called. If his policy had prevailed, Christianity might have become mainly an instrument of government, or even a modified adaptation of polytheism. But Athanasius, a greater hero than Constantine, arose. His life was one long battle. Cast down,

betrayed, exiled, he fought on. For forty-six years he knew no peace, and to human judgment the conflict was unequal. 'Athanasius was against 'the world, and the world against him.' But Athanasius triumphed. He triumphed over the court with the policy of a statesman; he triumphed over his persecutors with the endurance of a martyr. He lived for the truth, and it is scarcely too much to say that the truth lived through him. He vindicated the inheritance of Faith. He maintained the independence of the Church. He vanquished the spirit as well as the form of Paganism. He handed down to us, in the Nicene Creed, the words which shape our earliest thoughts by the measure of Divine Faith.

But imperialism was not the only danger of the time. There was the opposite peril of isolation. Recoiling from the semblance of worldly compliance, some sought to establish an exclusive society of saints. They soon found an occasion for their efforts, and an adversary to defeat them. When Athanasius died at Alexandria, Augustine was still a brilliant student in the schools of Carthage. For fourteen years afterwards he laboured for the knowledge which seemed to fly from him, and gathered unconsciously that rich harvest of manifold experience which gave him in his later age his depth of sensibility and

his energy of command. No childly ministry in Christian offices had marked him out, like Athanasius, for the service of the Church; but when the time came a voice from heaven called the new St Paul to his work, and straightway, as he writes himself, 'all the darkness of doubt 'was scattered.' Thenceforth, for more than forty years, his zeal knew no rest. Athanasius, with the subtle wisdom of a Greek philosopher, had marked out the true conception of Redemption in relation to GOD. Augustine, with the moral sagacity of a Roman jurist, determined its relation to man. Athanasius had shewn that the Church was no function or creature of the State. Augustine shewed that potentially the Church was co-extensive with the world. The one laid open the principles of its life; the other the conditions of its existence. And so, free from the empire which was doomed to ruin, and yet acknowledging its mission in the world which it was destined to regenerate: strong in the proclamation of divine love: strong in the confession of human dependence:—the Christian society was prepared to meet the storms which were already gathering around it.

While Augustine was yet in the vigour of his life, Rome was sacked by the Goths. When he died at Hippo, the city was beleaguered by

the Vandals. These first invasions were the prelude to three centuries of barbarian desolation in the West; and at the end the Church found herself face to face with a new world. The arms of her former warfare were powerless now. There was need of sterner, ruder champions to bear her standard into the camp and the forest, of heralds of repentance cast in the mould of Elijah or John the Baptist; and they were not wanting. A fresh field was open, and fresh labourers were ready to enter it: men not tutored in the wisdom of Alexandria or the policy of Rome, but unwearied in the devotion of enterprise, and fearless in the consciousness of self-conquest. It is perhaps the worthiest of our boasts, that our own islands supplied them; and even to the present day we can see, in the libraries of Germany and Switzerland and Italy, the Bibles which those great missionaries carried with them on their holy work. Two stand out as the representatives of their class—Columban, the witness, and Boniface, the preacher. Trained in the peaceful stillness of an Irish cloister, Columban felt, at last, after years of silent study, 'a fire kindled in 'his breast.' 'It was wrong,' he said, 'to look 'to his own good rather than seek the welfare 'of others.' And with twelve companions he crossed over to the wildernesses of Gaul. A

legendary miracle may serve as the symbol of his life. As he walked one day through a wood in prayer, suddenly, it is said, a pack of wolves appeared on his right hand and on his left. He stood undismayed, and cried, 'O Lord, be Thou 'my shield: O Lord, haste Thee to help me.' The hungry beasts still rushed on, and already touched his dress; and then, as if stricken by his presence, swept by and returned to the depths of the forest. Such, in fact, was Columban's position always, and almost such his power. The savage chiefs were awed by the grandeur of his supreme self-sacrifice. Kings sought his presence, and trembled at his reproof. He stood among wild and lawless warriors, a witness to an unseen power greater than that of earth; an apostle of a spiritual service harder than their own; speaking with a stern majesty of acts which appealed to their senses, and awakening hopes not quenched by the battle or the feast. He was himself his message, and that message of a life found many to welcome it. Before he died, though baffled and exiled, he knew the truth of his own words: 'Whoever overcomes himself treads the world 'under foot.'

Boniface was a man of broader activity. To the victorious asceticism of the Irish Columban, he added the earnest laboriousness of a Saxon

nature. There was even in him something of that adventurous daring which made the worthies of his native Devon famous in after times. But all he had, and all he was, he offered to GOD; and the sacrifice was turned to the noblest uses. 'Though I am the last and least of the 'messengers of the Church,' he writes to some friends in England, 'I pray that I may yet not die 'wholly without fruit for the Gospel, so that 'I may not, when the Lord comes, be found 'guilty of burying my talent, nor yet, through 'my sins, receive, instead of a reward for my 'labour, punishment for an unprofitable service 'from Him who sent me.' And his prayer was richly granted. Germany honours him as its Apostle. In Bavaria, Thuringia, and Friesland, he left abiding monuments of his success. Everywhere he found his way to the hearts of the people, and interpreted to them their deepest thoughts. One incident will make my meaning clear. Near Geismar, in Hesse-Cassel, there was a giant oak, sacred to Thor, and hallowed by ancient superstition. Boniface determined to overthrow it, and with it the dread of the ancient idols which lingered among his converts. In the presence of a trembling crowd, he smote the trunk, and a sudden blast from heaven completed the work which he had begun. Thereupon he

gathered the shattered fragments, and with them built a Chapel to St Peter. In that act of pious transformation lay the secret of his successful work. He used what he found for GOD. And his death shewed the secret of his devoted life. At the age of seventy he went on a new mission to Friesland. On an appointed day, his converts were to come together to him from all quarters for confirmation. In their stead a host of armed heathen appeared, sworn to take vengeance on the enemy of their gods. The friends of Boniface prepared resistance, but he forbade them. 'For 'a long time,' he said, 'I have earnestly desired 'this day. Be strong in the Lord, and bear with 'thankful endurance whatever His grace sends. 'Hope in Him, and He will save your souls.' And having so said he received the crown of martyrdom, about twenty years after Charles Martel had driven back for ever the hosts of Saracens upon the plain of Tours.

Thus the West was won to Christianity, and through four centuries was moulded by its sovereign power. The Empire and the Papacy grew side by side; the strength of feudalism was matched with the strength of the Church; and again it seemed as if the Gospel would be lost in the triumph of its messengers. At the beginning of the 13th century, Innocent III., the

greatest of the Popes, dispensed the crowns of Europe at his will. Bishops vied in state with the loftiest nobles. Churchmen marked out the channels within which thought was directed for four centuries. On every side those cathedrals were rising, which it is the highest ambition of later art to imitate. But the poor—the truest representatives of Christ—were forgotten. With the peril came also the remedy. In the crisis of popular desolation, Francis of Assisi claimed Poverty as his bride; 'whom none,' he said, 'had chosen for his own since Christ Himself.' And in the assurance of his choice, he carried glad tidings to the neglected and the outcast. A vision had revealed to him that he should be a soldier, and he found that his post was in Christ's army. A heavenly voice had charged him to repair the falling Church, and he knew at last that his labour was with the spiritual fabric. His character united the opposite traits of intense idealism and intense realism. He was a rigid ascetic, and at the same time he cherished the deepest sense of the beauty of all that GOD had made. He had the truest loathing of sin, and yet his soul melted with tenderness towards the most abject and the most fallen. He felt the fulness of an actual communion with Heaven, and yet he would take to himself no title but

that of servant. He translated, in a word, the practical Christian virtues into visible facts. He was in every act a type of poverty and obedience, of purity and love. He offered to the simplicity of the middle ages, a sensible image of the two commandments—the love to GOD, and the love to our neighbour—which they could not fail to understand. He spoke to his own age, and his voice was the voice of blessing.

Time went on, and in the 16th century the conditions of life were changed. The tutelage of the nations came to an end. The Church had lived through the crises of imperialism, of barbarism, of supremacy. It had to face the crisis of freedom. The revival of learning had enlarged and multiplied the domains of thought. The invention of printing had extended the circle of students and scholars. The development of industry, and the accumulation of wealth, had consolidated states, and impressed them with peculiar characters. The outward unity of the Empire was finally broken, and with it the outward unity of the Church. But men were not wanting to carry forward in every direction the manifold applications of the one Faith. Loyola, Luther, Calvin, and wisest, perhaps, of all, our own Cranmer, saw the wants of their age, and of their countries, and in various ways, and with

frequent failures, laboured to satisfy them. We may shrink from many of their conclusions: we may condemn many of their acts: we may deplore the bitterness of their controversies, and grieve over the inheritance of division which they have bequeathed to us; but still no one can deny that we owe to them, to the vehement expression of their convictions, to the startling individuality of their faith, a larger view of the capacities of Christianity, a truer sense of its adaptation to every variety of thought, a more absolute confidence in its vital energy, than was ever granted to any earlier age. Even in the day of apparent humiliation and failure, Christ did not *leave His people desolate,* but *came to them,* not in one form, but in many, as their eyes were opened to see Him.

If we may trust the cycles of the past, it would seem that we are, in this our day, close upon another crisis, and that even now the Lord is waiting to reveal Himself to us. In what shape He will reveal Himself we cannot tell, but yet we feel dimly that the revelation will be more glorious than any yet made known. This confidence lies in the conditions under which we live. It is the characteristic of our time that it offers an epitome of all history in the present varieties of national life. Thus there is no past age to which we can look back for the one type

of our labour. There is no past age which we can neglect as wholly obsolete in its teaching. There is room among us now for the vital dogmatism of Athanasius and Augustine; for the stern and fearless zeal of Columban and Boniface; for the imperial soul of Innocent; for the loving asceticism of Francis; for the varied energy of the Reformers. The work of to-day is not for one nation, but for all; and therefore it is that the exclusive passion of patriotism is tempered with a wider sympathy among peoples. The Gospel of to-day is addressed to men not of one form of civilization only, but of many; and therefore it is that the manifold grace of GOD has now the widest application. The Church of Christ calls all to its active service, and welcomes all with each power they bring. Every variety of intellect may find its scope. Every diversity of gift may find its consecration. And it is, my brethren, among your greatest privileges, that you enter on life with this ennobling assurance, for which others in former times vainly strove. Cherish it: trust it: live by it. Think on what Christ has done in past ages through the noble army of His servants, and know by that what He will do for you. Look to Him, and doubt not that a Day of Pentecost will follow the Day of Ascension: that a time of

glorious revelation will crown the brief interval of bereavement. The words which have been true in every crisis of old time will be true now. The coming of Christ is not for the future only, but for the present. As you labour in His work, you will be enabled to feel, even in the shock of conflict, that His promise is fulfilled:

I will not leave you comfortless: I come to you.

O GOD, the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in Heaven; we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one GOD, world without end. *Amen.*

THE SYMBOL OF OUR INHERITANCE.

Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

Gather up the fragments that remain, that nothing be lost.

St John vi. 12.

King's College Chapel,
Sunday next before Advent, 1882.

TO-DAY the preacher finds his subject prepared for him. On the last Sunday of the Church year we cannot but look backward and forward: we cannot but take some account of the blessings which we have received and of the use which we have made of them; of what GOD has done for us in times gone by and of what still remains entrusted to our care.

Such thoughts of retrospect and anticipation, such thoughts (may I not say?) of thankfulness and hope, the preacher must endeavour to interpret and express. And I may confess that in any case such thoughts could not but be uppermost in my own mind when I speak here for the first time as a stranger in a new home, seeking to understand the true meaning and power of the inheritance on which I have entered. I cannot forget that the position itself marks a new departure in our corporate life. The issue may be uncertain, but the obligation of effort is clear. The time for criticism and regret is past. The one endeavour of all, bound together at least by equal devotion to their house, can only be to

fulfil to the uttermost under new conditions the purpose of the Founder, 'the increase of virtues 'and cunning, in dilatation and stablishment of 'Christian Faith' 'unto the honour and worship 'of GOD'S Name.' We still believe, and work as believing, even as he did, that conduct is purified and truth advanced just in proportion as the faith is extended in its range and more deeply founded in life.

In this connexion the Gospel for the day meets us with a lesson of encouragement. Year by year we have listened to it, and taken heart. We have learnt again and again from that feeding of the five thousand to see in a blessing given not only the promise but the provision for a blessing yet to be: the sign of a love not exhausted by exercise. When past wants had been amply fulfilled beyond all expectation, there remained a store for the future great out of all proportion to that which had been offered from human resources. When the disciples might have been tempted to rest as if all had been done, the voice came, *Gather up the fragments that remain, that nothing be lost*—fragments, let us remember, which do not represent what was left from man's imperfect or capricious use, but the fresh superabundance of the divine bounty. And it is added, *Therefore*, because they ac-

cepted the labour, because they trusted the word, *they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.*

We cannot mistake the spiritual meaning of the history. It is the abiding benediction of means, gifts, endowments, faithfully used without 'nice calculation of less or more.' It shews us how that which we have, if brought to GOD with a single heart, is made fruitful beyond our utmost thought: fruitful not only to meet wants which are felt to be urgent, but fruitful also to anticipate wants which we have not yet foreseen.

The benediction has a personal application, and it has also a social application. We are perhaps inclined at present to rate too highly the value of isolated duties. It is well indeed to quicken the sense of individual responsibility by claiming from rank, and wealth, and place a strict account. But this is not all. We owe, we at least who belong to a society like this, a larger debt corresponding to larger relations. Societies, like men, have their ancestry, their treasures of accumulated experience and enthusiasm, their traditional spirit, their nobility which makes service an obligation, their ruling thought.

They have, in other words, a life, richer and more complex than that of the individual, but not less real. This life they who for the time represent them have to cherish and advance with loyal and enlightened reverence; and no one can take his part, however humble, in the great labour who does not strive to learn the characteristics of the body to which he is called to minister, and faithfully subordinate self in the acknowledgement of a common work.

What then, I have been asking myself for the last five weeks, is the characteristic idea of this Society? What is its peculiar inheritance which we have all according to our several ability to guard and to use? What truths, not of our special choosing, does it by its constitution embody and present?

The more I have pondered these questions the more confidently I have replied, The unity of education, and that on which it rests, the consecration of learning.

Alone of all the Colleges in our University this College was bound by its Founder to a sister School.

Alone of all the Colleges it possesses a Chapel, complete according to its Founder's purpose, complete in unique majesty.

These two facts are independent of us, and

above us. We may welcome or neglect them; we may strive to interpret or to forget them. But whatever we may do, they are; and they speak with no uncertain sound.

It is true that the connexion of the College with Eton may be less close or rather, I should say, less exclusive in the time to come, than it has been; but the significance of that connexion remains for ever. It is blazoned on the two shields, which for more than 250 years have stood upon our Chapel screen. These declare simply and impressively what is the change, what is the unity in education. As time goes on, the white lily is replaced by the white rose, the purity of simple innocence by the grace of a maturer growth, but all else is unaltered. The symbol of courageous energy, and the symbol of divine service, the symbol, that is, of true kingship, taken from the royal coat, are for the boy and for the man alike; and no less for the man and for the boy alike is the dark background which sadly fills the field of life. So it is set before us in intelligible figures, in the very badges of our Foundation, that our whole training from first to last must be one, if it is perfect, the fulfilment of one thought, in one spirit, under one supreme influence. And therefore, as many will have noticed, to complete this conception, as I

must think, the lily and the rose are placed together on our western door under the glory of the Sacred Name.

But I do not wish to dwell on this thought. The constitution of our society may be, and in part has been modified. But whatever changes, whatever revolutions may take place in the society itself, this Chapel, 'the Great Church,' as it was called, 'of our Lady and S. Nicholas,' will abide to witness to the Founder's main idea, the consecration of learning; to symbolise, that is, the trust which is committed to all who for the time inherit it. For us this Chapel is the whole expression of his will, and even if his complete design had been accomplished it would hardly have been less supreme than it is now. Materially and morally it must always be dominant here. It is, and always must be, disproportionate to any direct use which can be made of it; but that is because it embodies a master-thought of life. Crowd it with worshippers from end to end, and they will be felt to be accessory to the building. More impressive than any voice of music or of prayer is the grand stateliness of the temple itself. The silent monumental teaching of the past is here more eloquent than the numbers of living men.

And the reality, the force of this teaching is

no fancy, no sentiment of our later time. Nay, rather, we are slow to understand what was instinctively apprehended as long as architecture was the outcome of national character. It is no affectation to say that the thoughts of the middle ages found expression more often in stone than on parchment. No one can study our great Cathedrals without recognizing that they are the spontaneous expression of noble imaginings. Their designers wished to give form to feelings by which they were intensely moved. They were poets rather than students. They cared for their thoughts and not for their names. And in this sense I think that I am right in saying that our Chapel is the last complete utterance of pure mediæval art. Already when the plan was formed 'the Book,' to apply memorable words, 'was on the point of killing the 'Building.' Before it was finished architecture had ceased to live.

Our Chapel is, I repeat, the last characteristic voice of the Middle age in England. And is not the message, which our hearts can still interpret, worthy of the occasion? On the verge of a new era, heralded by ominous shakings of nations and churches, the Founder willed, that over all work and over all study should be inscribed in a universal language 'To the Glory of GOD.' This is,

he saw, the end of life and this is the strength of life. This is the consecration of learning which as his heirs we are bound to maintain.

No one, I think, can doubt the Founder's meaning. At Cambridge, as at Eton, the Chapel was the centre and the crown of his design. Therefore it was that when his scheme was fully formed, he himself laid the foundation-stone of the one part of his princely house from which the rest should grow. Therefore it was that on the fatal day of St Alban's he 'had pleasure'—most touching phrase—in providing for the unbroken fulfilment of his purpose. Therefore it was, that four successive monarchs felt constrained to recognize, however fitfully, that the achievement of his will was a royal obligation. Therefore it was, that when the building itself was completed in accordance with the first plan, it gave a natural welcome to works of a different style not less noble in their kind. Therefore it was that when the great storm came, and unsympathetic fanaticism destroyed elsewhere the memorials of a faith which it took no pains to understand, our Chapel remained absolutely untouched. Even the soldiery who were quartered in it were enabled—as I must believe—to see that it did bear written upon its stately form, though in strange characters, 'To the Glory of GOD.'

'To the Glory of GOD': that then is the message of our Chapel to us, the voice in which our Founder speaks, not in one tone but in many: that is the message which is brought to us all, as day by day we are gathered here, as day by day we pause for a moment, as we must pause, to watch some new effect of light or shade, as the long pile rises grave and sovereign in cloud and sunshine. And no one who is familiar with the styles which prevailed during the sixty years through which the Chapel was built, who has wondered at the restless littlenesses of Henry VIIth's Chapel at Westminster, will be surprised if I ask those who would enter into the fulness of its meaning to study as a sacred comment the simplicity, the unity, the individuality, the catholicity of form in which it comes to us.

'I will,' said the Founder, 'that the edifica-'tion of my same College proceed in large form, 'clean and substantial, setting apart superfluity 'of too great curious works of entail and busy 'moulding.' So he willed, and the innovations introduced by Henry VII. are scarcely more than enough to indicate how greatly he was tempted, though in vain, to abandon his 'uncle's' plan.

But I need not attempt now to illustrate the

details of the lesson. It is enough if I have been able to indicate that the lesson is really given to us for our study: that our Chapel does speak to us: that it does speak for example in the impressive reiteration of its parts: in the open grace of its roof, the finest example of a form exclusively English: in the painted story of its windows, which shew from first to last, in type and antitype, the accomplishment of the Divine Counsel. Each one as he yields himself to the inspiration of the place will catch some personal whisper, as it were, which will grow articulate to him in response to his questionings. At different times and in different moods we shall hear variations of the same great theme; but is there one of us who has not some time paused after an evening service, and in the solemn shadows of the ante-chapel thought on the parable of the light which seems to rise and settle on the vault of the choir? Have we not felt that that spreading and gathering of scattered rays is a symbol of what earthly effort may be, a luminous 'Sursum corda' revealed in its fulfilment?

> ...They dreamt not of a transitory home
> Who thus could build...

'To the Glory of GOD.' Once and again since the watchword was given to the Society

in its great Church the outward interpretation of the charge has taken a fresh shape. There have been corresponding revolutions in art and thought. But the building itself, as it speaks for ever with one spiritual voice, witnesses to a spiritual sympathy which here at least has bound age to age. The manifold work about us shews how successive generations have been enabled to guard with reverent care what they have held to be a sacred heritage, to repress the influence of present taste in dealing with the past, and therefore, as there was occasion, to add to that which they had received the best which they could themselves supply.

The example reaches far over life, and we should gladly treasure it when we remember that we have entered into the labours of a long corporate existence symbolised for us in this monument of unselfish devotion. For to us in turn the charge is given by which that life was quickened. We can see that what the Founder first provided in simple love has been blest in the past with a unique blessing. We can see that what remains for us offers the fullest scope for every power. We can see that what those who come after us will receive must be determined by our faithfulness. We can see this: and do we not feel the constraint of a social

honour to seek the help by which our part may be accomplished? So may we, by GOD'S grace, take for our guidance and for our encouragement the lesson of this day, the lesson of this place. May we at Christ's bidding and in His Name gather the rich store which He has placed within our reach, noble traditions, generous inspirations, large resources, unsurpassed opportunities. May we consecrate each what is lent to us for the common good, with the dedication which our history shews in its enduring power, 'to the 'Glory of GOD.'

CHRISTIAN GROWTH.

Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

St Mark iv. 26, 27.

St Cuthbert's, Darlington
(Seven hundredth Anniversary),
Third Sunday in Lent, 1892.

SUCH a festival as we meet to celebrate today constrains us to contrast the past and the present, to reckon up, as it may be, loss and gain, to recall hopes which have been disappointed and fears which have been unfulfilled, to realise our own position in the growth of humanity as compared with that occupied by our fathers, to whose works our thoughts are turned. In such a review, such a retrospect, two facts appear in impressive prominence. On the one side, as we look around, we feel—and here and now the feeling is sharpened by our peculiar disappointments and sorrows—how much of uncertainty, and imperfection, and failure, and misunderstanding impairs our best efforts for the establishment of the Divine kingdom on earth; and on the other side, when we look back, we cannot but acknowledge that the world, and our own 'land of just and old renown,' has moved in some measure towards the goal of righteousness and peace which we descry dimly afar off. Human endeavours are seen to be intermittent and ineffective, often wasted on vain aims and baffled

by unexpected opposition; but none the less we acknowledge with wondering and thankful hearts that the counsel of GOD does go forward; and so we confess to-day, assuredly with no pride and no self-complacency, that the work of GOD has grown through the centuries, we know not how, while men have lived their little lives, sleeping and rising night and day, in dull monotony of labour.

For if we could transport ourselves to the England of 700 years ago we should be dismayed by the scenes of lawless violence and secret intrigue which desolated the whole country. The ravages of the Scotch had left Northumberland a barren solitude for fifty years. Durham, as yet little cultivated, the home of the hawk and the wolf, was being slowly brought to settled government by the sovereign bishop, whose local Domesday Book shews his statesmanship and his resources.

The great Crusade, to which Christendom had looked with unmeasured hope, for which our king had abandoned the duties of government, was just coming to a close in disappointments and divisions. Little, as a chronicler of the time writes, had been achieved by the united armies for the earthly Jerusalem; but, he adds, much had been accomplished for the heavenly. True indeed

it is, though far otherwise than he meant, that the lives which had been sacrificed on the way and in the Holy Land, by battle and pestilence and famine, were not lost. The blood of the fallen was the source of a larger life to Europe, quickened by a wider understanding of human capacities and differences, by a clearer consciousness of the fellowship of men as men, by a true, if transitory, vision of the power of the Christian Faith to unite believers, however widely separated by every circumstance of earth. In its uttermost sorrow, as we can see now, the world was in that troubled time drawing near to a new birth, which the next century witnessed. Through the pains of nations and men GOD was preparing the way for a greater order; and so He teaches us by the experience of the past to take heart in the fulfilment of our part in establishing His purpose of wise and righteous love.

The annals of Durham in the twelfth century offer for our study three men who give in characteristic form three types of religious energy, which when combined furnish no incomplete view of the Christian life of the age. It is worth while to recall the three for a few moments: the scholar, Laurence, Prior of Durham, through whose unflinching resolution the election of Hugh de Pinset to the Bishopric was confirmed at

Rome; the hermit, Godric of Finchale, the record of whose life was dedicated to Pinset, as his spiritual father; the bishop, Pinset himself, who in his long episcopate realised perhaps more completely than any bishop before or after him, for good and for evil, the conception of the prelate-prince.

1. Laurence, the scholar, was trained in Harold's College at Waltham, which became 'a 'kind of nursery for the great monastery in the 'North.' In due time, touched, as he tells us, by Divine grace, he sought a stricter life in the cloister at Durham. Attached to the school of St Cuthbert as precentor, he felt that he must, in his own words, live as in an atmosphere of light, pure and grave and self-controlled. But evil times followed. Driven into exile he learnt the vanity of the studies to which he had given his time. Death seemed to him to be the one subject fit to occupy man's thoughts. To know how to die, he argued rightly, we must know how to live, and the secret of life was, he felt, the knowledge of GOD. So he dwells, in the spirit of St Bernard, on the love and goodness and power of GOD, Whose perfections are Himself. GOD, he writes in language as vigorous and epigrammatic as that of an African father, is life, and peace, and order and love. He is man's way and man's end. But

nowhere, as far as I have noticed—and it is a most significant fact—does Laurence touch on the work of Christ, or on the supports of religious ordinances. He remains in the region of speculation. The historic Gospel has passed into tender mysticism. The communion of worship is lost in solitary contemplation.

2. Godric, the hermit of Finchale, a rude unlettered pedlar, offers a sharp contrast to Laurence the student, the scholar, the poet. It was not by rapt meditation, but by pilgrimages, by acts of devotion, by bodily austerities, he sought the blessing of peaceful faith. The spiritual conflict was for him a stern battle waged with present antagonists. He watched for signs which might be intelligible to his human heart, and it was believed that he received from the Mother of the Lord a simple English hymn in which he might implore her help. With sympathetic insight he saw into the souls of those who visited him. Like Columba he seems to have possessed an instinctive apprehension of the action of natural forces. The hunted stag came for shelter to his cabin. Though he was unable to use the proper services of the Canonical Hours he composed some devotions for his own use, and it was reported that the bell which he had procured to mark the times rang of its own accord

to call him to prayer if he was absent in the fields. So he strove to live apart from men in fellowship with another world, and at last he would only speak to those who visited him if they brought a wooden cross which served as a command to him from the House at Durham to give them counsel. Earth with its duties, its joys, its sorrows, had lost its meaning for one to whom heaven had been, as he believed, already opened.

3. Strangely different both from the student and from the hermit was the great Bishop Hugh de Pinset, the builder and second founder of your Church. Energetic, ambitious, regal in temper as in lineage, he had, even by the confession of his many enemies, what Laurence speaks of as the requirements of the See of Durham, 'a great 'soul and a bounteous hand.' He administered his diocese like an imperial province. He added, as symbols of his civil power, a sword to his pastoral staff, and a coronet to his mitre. He assumed the cross, and afterwards received a dispensation from the Pope from fulfilling his vow in order that he might be regent of the northern part of England during the absence of the king. In the midst of the grave anxieties which attended the regency he undertook the building of this Church, which is now one of his noblest monuments; and in his plan he shewed a wisdom which I think we

shall do well to imitate by purposing to establish in it a college of secular priests who might best supply the spiritual wants of the neighbouring district. The work was still unfinished at the time of his death, which was hastened by fresh troubles attendant on the return of the king. Stricken by his fatal illness, Pinset, it is said, buoyed himself up by a prediction of the hermit Godric that he should be blind for the last seven years of his life. But a historian of the time remarks that the prediction was most truly fulfilled, for he had been for so long time blind to his religious duties through the distractions of political ambition. Such a man might indeed well have seemed bound to the world, in the language of a contemporary, and not crucified to it; and still in a turbulent age he had a work to do, and he did it with a royal magnificence as one who ever bore in his heart, to quote the words of another chronicler, the confession of David, *Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth.*

Scholar, hermit, bishop, we ponder these types of the twelfth century, and we feel how far they are from the true spirit of the Faith; and still we feel also that they win our regard by that which they owe to it, the nobility of lofty thought, the child-like simplicity of devotion, the

courageous energy of leadership. Scholar, hermit, bishop, with all their differences they were alike in this, that they turned with completest reverence to Cuthbert. They recognised, in other words, as their chosen master the Northern Saint, in whom we see the most vivid embodiment of self-sacrifice. Scholar, hermit, bishop, they did what they could, but their influence did not cover the homely interests of life; and in less than twenty years the Franciscans came to preach once again a Gospel to the poor in their low estate.

And what does this lesson of an old world, this lesson of Durham 700 years ago, mean for us? In the far past, under unfamiliar conditions, we can see how men fell short of the fulness of the Faith which they claimed to hold. Such teaching is written for our learning. Forms change, but the principles which take now one shape and now another are unchanging. There is among us still the half-plaintive musing of the student, who ponders the strange mysteries of the world, and takes from the Gospel a calm assurance of the Divine government of things, a placid trust in GOD, Whose will is deed, a quiet surrender to forces which he cannot control. There is among us the eager, unreasoning self-devotion of the recluse, who, lost in the pursuit of his own peace, leaves the turmoil of life in order to grow

familiar with spiritual realities by stopping every avenue through which earth brings her teaching to the soul. There is among us the vigorous activity of the ecclesiastical leader, for whom spiritual power becomes a spring of civil authority, and outward successes, measurable by human sense, the test of religious progress. There are still scholars, devotees, partisans among us; and each partial and most imperfect apprehension of the Truth tends now, as in the twelfth century, to obscure the glory of the Truth itself; and dare we say that after seven centuries the powers of the Christian Faith, the powers of the world to come, leaven the common life of our country, our industry, our commerce, our controversies, our policy? Dare we say that the sense of our destiny, which Christ has opened to us, broods over us, 'a presence which is not to be put by,' checking the hasty impulses of passion, disciplining the teachings of selfishness, sustaining the energies of service? Dare we say that in our distresses and dangers, when we have exhausted all the resources which lie within our reach, we turn with child-like confidence to our Father in heaven and await undisturbed His answer to our prayers, as knowing that He will give us that which with fuller knowledge we ourselves should seek?

And if not—this is the crucial question—are we troubled and alarmed at our practical unbelief? Nay rather, do we not too often strive with restless importunity to crowd out the feeling for the spiritual, to satisfy our 'blank misgivings' with an endless succession of trivial occupations, to forget that we were created and set on earth to gain the likeness of GOD, to forget that if indeed we believe that *the Word became flesh*, that fact must affect every plan, every procedure, every judgment, every hope which we form?

Nothing, I think—to illustrate what I wish to express—ought to fill us with more anxious questionings than the tacit assumption which appears to be made in politics and in literature that the Christian Faith is perhaps a graceful adornment of life or even a salutary solace for the downcast and the desolate, but not a spring of inspiration and strength for the true kings of men. So to judge is to have missed the whole meaning of the Gospel, to have missed the whole meaning of our position and our responsibilities.

Oh, my friends, let us be sure of this, that the world is for us, that life is for us, as we see it, as we make it, an ever-widening vision of GOD'S glory, or a narrow and pitiful spectacle of the conflicts of man's selfishness. We can see only

that for which our eyes are opened, and the Holy Spirit alone can open the eyes of the soul.

Have we then, I ask, thought enough of this? Have we realised our wants and our opportunities? Have we grown with the growth of eighteen centuries? Our Faith is not for the student, or the hermit, or the prelate, but for man as man; not for the cell or the council-chamber—though it is indeed for these—but for the market and for the fireside. It is the apprehension not of a thought, or a message, or a command, but of a fact which reveals what GOD is and what man is, a Father Whose love is limited only by the uttermost need of His children, a child whose lasting joy must be to rest 'with light upon him from his 'Father's eyes.'

Have we mastered this truth in life? We hear the question often discussed why men do not go to Church. It would, I think, be more instructive to consider why they do go. Why do we go? What do we confess by our entrance? What do we seek with our words? What do we find in our hearts? Is our shop, our factory, our study, the portal, as it were, of the Church? Is the Church for us all the common sanctuary in which we bring alike to the light and fire of GOD'S Presence the thoughts, the aims, the results of our hours of labour? Is the service to us a

striving after the fulness of the one life in which we share, even as we are called in one hope of our calling: an endeavour to make the needs and the failures, the joys and the achievements, of others our own as members of the body of Christ: an occasion when all the superficial differences by which we are separated fall away before Him to Whom every desire is a voice and every heart is open: an opportunity at the present time when we may seek with redoubled energy for all nations, and not least for our own nation, unity, peace, and concord: an encouragement to claim and to offer the privilege of brotherhood in our intercourse and in our debates with all who confess with us one Father in heaven?

To face such inquiries is, I know too well, to recognise innumerable acts of faithlessness and irreverence: to acknowledge that we have often followed a mere custom when we ought to have been stirred by the direct call of social duty: to feel, if it be the gift of GOD, the sharp pains of an awakened conscience, and so to prepare with fresh purpose of heart for the work which our Lord is preparing for us.

For no one can look back over seven centuries of English history chequered by seasons of conflict and quiet, of lethargy and quickening, and not perceive that we are drawing near to a fresh

crisis of change. Once again the Lord is at hand, and happy shall we be if we are ready to welcome Him in the day of our visitation. The Gospel of the Word Incarnate has, I believe, and alone can have, the power to answer the questions and satisfy the desires of men which the circumstances of the time are shaping to a clear expression.

No doubt the end—the Divine end—will be reached. The seed of the tree of life, of which the leaves shall be for the healing of the nations, will grow we know not how. This confidence can never be shaken. But oh the difference for us in that great hour of revelation if we have watched over the earliest growth of the budding germ with tender foresight, if we have cleared a free space for the spreading branches of the rising plant with diligent care, if we have prepared men to seek their rest under its sheltering arms. In Christ Born, Crucified, Ascended, is the Unity, the Redemption, the Life of humanity. His promise cannot fail: *I, if I be lifted up from the earth will draw all men unto Me.* In the strength of that promise let us hasten His coming, each bringing his own service for the consummation of the one life. The learning of the scholar, now as in every age, needs the chastening sense of its due relation to the whole. The devotion of the

saint needs the invigorating discipline of active ministry. The exercise of authority needs the sympathetic grace of sacrifice. The routine of little cares, which forms for most of us the simple record of our days of labour, needs the ennobling influence of a Divine companionship. And Christ is waiting to crown each need with blessing.

The very building in which we are gathered this evening is a pledge to us of His abiding Presence. Dynasties have risen and fallen since Bishop Hugh laid its foundation: there have been revolutions in Church and State: but the same Holy Scriptures have been heard within it, the same Creeds have been recited, the same Sacraments have been administered, since it was first dedicated as a house of GOD. The original design was not drawn with rigid uniformity, but with the ordered freedom of life. The artists who completed it were faithful to the type and not mere imitators of a pattern. Age after age added something to the structure, but the early idea was faithfully guarded, and remains with us till to-day. Is not all this a parable? And is not that solid arch which half closes the entrance to the chancel a parable too? The builders of the fourteenth century were not ashamed to record their fault. When they found that they had misjudged the strength of their materials,

they boldly repaired their error so that all might see, and then they placed the Cross above the massive stay.

GOD grant that we may make the sermon in stone written here before us in unchanging characters a lesson for our lives. May we carry forward what our fathers have begun with reverent regard for their labours, heirs and stewards of a living faith which we must in turn bequeath enriched by our service of love to the next generation. May we courageously confess what we have done amiss, and looking to Christ rise purified by forgiven failures to nobler things. May we patiently offer ourselves to our Lord and Master and then we shall rejoice to remember in every temporary check and in every apparent failure that there is something behind our efforts, that *the kingdom of* GOD *is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.*

The work to which we offer ourselves is not ours: it is the work of GOD.

VOICES OF THE LIVING SPIRIT.

I believe in the Holy Ghost, the Lord and Giver of Life.

DURHAM CATHEDRAL,
January 23*rd*, 1896.

WE have just said, each one for himself, and all as one body, *I believe in the Holy Ghost, the Lord and Giver of Life.*

That confession expresses the characteristic glory of the dispensation under which we are called to work. It reminds us that it is our marvellous privilege to live in a time when the Holy Spirit, sent in the name of the Son, is revealing more and more of His glory, guiding, teaching, leading us forward to fuller knowledge and wider victories.

The Book of the Acts, which has been well called 'The Gospel of the Holy Spirit,' brings before us in a representative history the method in which this revelation is fulfilled. We all remember how the Church was founded by the outpouring of the Holy Spirit: how at once the Apostles promised that all believers should receive the gift of the Holy Spirit: how in a sensible way that gift was conveyed by the laying on of hands: how, as the history went forward, the Holy Spirit spoke through the representatives of the Church, and how He spoke to them. And we are reminded at that crisis in the history of

the Church, when the Apostle Paul was on the point of passing over to a new world in Europe—that this Spirit is *the Spirit of Jesus*, coming to us in a wholly new fashion,—intelligible, human.

Now this gift of the Holy Spirit, this working of the Holy Spirit in the Society, is our endowment also; and the gift is made to men, let us remember with thankfulness, in the old fashion, by the laying on of apostolic hands; made to our laymen in Confirmation, made to our ministers in Ordination—made to these in its most impressive form, when the words are spoken to each one who has been called to the Priesthood, 'Receive' (or rather 'take') 'the Holy Ghost for the office and 'work of a Priest in the Church of GOD, now 'committed unto thee by the imposition of our 'hands.'

In this gift, in this assurance of divine fellowship, we have unfailing strength, invincible confidence. We ask then, in the presence of GOD, 'Do we believe in the Holy Ghost?' This is the critical question for all life: 'Do we believe in the Holy Ghost?' The question must rise before us, again and again, in our daily trials; and surely it rises before us now with importunate persistence, when our thoughts are turned to Foreign Missions. We look back to the beginning of Foreign Missions, and what do we read in the

Acts of the Apostles? *As they* (the officers of the Church) *ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid hands on them, they sent them away. So they, being sent forth by the Holy Ghost....* In this record we have the Divine order for Missionary work while the world lasts. There is first a double voice of the Holy Spirit—a voice to the governors of the Church, 'Separate me Barnabas 'and Saul,' and a voice to the servants, 'whom I 'have called.' Then when both voices have been heard and obeyed, the Missionaries are said to have been 'sent forth by the Holy Ghost': the act of the appointed ministers of GOD is recognised as the act of the Spirit Himself.

This was, I say, the order at the beginning, and this is the order for all time. In some respects the outward form of action may have changed, but the Holy Spirit still fulfils His work as before. There is still, if only we can hear it, a voice to the Church, a voice to the servants. Yes, if only we can hear it; for the Divine voice is not necessarily intelligible. It does not always come to us in the way that we expect. On the Day of Pentecost many thought that those who spoke of the mighty works of

GOD were filled with new wine. When the clear call came to the Apostle Paul, his companions heard only an indistinct sound. And when the voice came to the Lord Himself before the Passion, it was variously interpreted as thunder or the speech of an angel. There must be preparedness to receive the Divine voice before it can be understood. There are, I repeat, at present Divine voices audible on every side of us, if only we set ourselves to listen. GOD speaks to us through history and through life. There are many voices, but surely the clearest amongst them is the call to the Mission field. Never before could it have been said, as it can be said now, that 'All things are ready.' The whole field is open. Thoughts out of many hearts are being revealed. Old systems, old hopes, are perishing. Even if there are attempts at reformation, the revival itself is a preparation for the message in which every fragment of truth finds its proper place. And to us surely this voice comes with special force. We cannot for a moment mistake what is the meaning of it to our nation and our Church. We cannot mistake why there has been laid upon us sovereignty over peoples in every quarter of the world. We cannot mistake what is the duty of the English Church to her own children scattered abroad, and to those without

who look to her for truth and righteousness. The voice came in old time to those who were entrusted with authority, and to those whose happier lot it was to serve. It comes so now, and, if only we will not put forward our own thoughts, we can hear it saying among us 'separate me these, and these, for the work whereunto 'I have called them.' There is still the voice to the Church; and there is also the voice to the individual workers. The Spirit still speaks as He spoke to Barnabas and Saul, in the hearts of men. At one time that still small voice comes with a message, which is clearly intelligible and cannot be gainsaid. At another time the same voice comes, or rather, is heard, faintly and imperfectly; but even so the voice *is* heard. It does not remain without effect. It will not be lightly set aside. GOD in His own good time will make it clear and effective, through a fuller vision of the work to be done.

Such voices come to us, come to the Church, come to her ministers, and it is well for us—for us all—to listen and to know that we are in the presence of a living, of a speaking GOD.

Voices come to us, bidding us take part in distant labours; and answering voices come to us from distant lands, and from solitary labourers—true voices of GOD—which shew us something of

the wonderful works which He is accomplishing at the present time. We hear, and we cannot but feel, that the words which we just heard in the Gospel find a fresh fulfilment. 'The Lord 'manifests His glory, and His disciples believe in 'Him.' The highest result of His mighty works is not the overthrow of the unbelieving, but the confirmation in fuller faith of those who have already in part acknowledged Him. So it is that these answering voices are to us a revelation of GOD'S dealings with His people to-day. As we listen to them, we are sure, even if our hearts sometimes fail us at home, through the experience of strange countries, that our Gospel is indeed inexhaustible, and its power unconquerable. New problems are seen to disclose new resources, new teachings, in the old message.

Great peoples become to us interpreters of the will of GOD; and the single Missionary, does he not speak to us with the power of the Holy Spirit? Does he not give us a fresh estimate of what the Gospel is as he counts it worth his life to carry it into a strange region? There are apparent failures—we see it in the large field of history—which are victories. *Semen est sanguis Christianorum*: the death of Christians is no wasted blood, but a power of new life, rich with certain harvests. The substance of the call of

St Paul was not 'I will shew him how great 'things he shall do.' No; but 'I will shew him 'how many things he must suffer for My Name's 'sake.' And yet we know that not one of those sufferings was fruitless. The loftiest praise is not for Apostles and Prophets only: 'the noble army 'of Martyrs praise Thee,' O GOD.

Do we believe in the Holy Ghost? The question must be to all of us a revelation of our lives. In that Divine Presence, all our failures, all our weaknesses, all 'that seemed our worth 'since we began' pass out of sight. We think only of His infinite strength and wisdom and love, in Whose life we live. In that presence all doubts, delays, perplexities, disappointments, failures seem nothing, for to believing eyes they all take their place in the one infinite, all-wise, counsel of our loving Lord. What we need in looking at our work at home and abroad is the sense that we are living in conscious fellowship with an Almighty and Eternal King, Who approaches us in human ways to meet our requirements. We need to feel that we are masters of 'the powers of the world to come.' We need to feel that the Spirit even now is taking of the things of Christ and delivering them to us. We need to feel that to us also are given Apostolic endowments.

Do we believe in the Holy Ghost? God grant that, touched by the memories of to-day, we may all of us say, each one in his heart, 'I believe in 'the Holy Ghost, the Lord, the Giver of Life'— the Spirit Who is able to subdue all things unto Himself, the Spirit Who is able to quicken to the fulness of new life that which is ready to perish —'I believe in the Holy Ghost; Lord increase 'my faith.'

LABOUR CO-OPERATION.

Labour Co-operation is in full consonance with the highest principles of ethics and religion, and is not less favourable to the material interest of the State.

NEWCASTLE,
October 13*th*, 1899.

I CONSIDER it a privilege to propose this resolution, for it crowns the hope of thirty years during which I have followed the development of co-operation, though I have been familiar with the problems concerned for a much longer period. In the year after I went up to Cambridge, F. Engels published his essay on the state of the working classes in England, in which he described a crisis which seemed to admit a solution only by force. In the same year Disraeli published *Sybil; or, the Two Nations*, in which he gave a picture of labour in the Midlands indicating a like catastrophe. There was expectation on every side of an industrial revolution. That expectation was fulfilled, for there has, indeed, been a revolution, but it has been fulfilled in peace. It has changed the conditions of labour, but the forces which it called into play have not yet been organised. The development of the larger industry, and the transference of private works to companies, has made the continuance of the old patriarchal relations of employers and employed impossible.

We may regret the past, we cannot recall it. We must endeavour to deal with the new conditions, and form out of them a better order.

Something has been already done towards the organisation of labour by trade unions, and this has led to corresponding organisation of capital. If these organisations are used only for securing advantages for a class then they point to war or armed neutrality. But if they are directed as they may be directed, as in Durham and Northumberland they are directed, to the good of a whole industry through conciliation boards, then they furnish a basis for stable fellowship. The same movement which has enlarged the scale of industry has also tended to sub-divide the processes. Each task is specialised, and little scope is left for the originality of the workman.

It is needless to dwell on the effect of the change during the last sixty years. It is of more importance to notice that at the same time we have come to form new ideas of the nature and reward of labour. We are learning under many influences that our work is not simply the way to obtain the means of living, but is the very staple of our lives. We may talk familiarly of employing 'hands,' but we must, whether we think of it or not, employ men. A man cannot give only a part of himself to what he does.

What he does modifies his whole nature. Our work, in other words, must in a large degree mould our character. And not our work itself only, but the conception which we form of our work thus profoundly affects us. If we think meanly of it, we must suffer. We ourselves in the end correspond with what we do and the spirit in which we do it.

We are learning again that it is our duty to aim at the fullest possible development of the powers of individual men—the powers of admiration, hope, and love by which we live. And this must be done, as we have seen, largely through their daily work. Thus the first question which every thoughtful man will ask in choosing his work is not 'What shall I get by it?' but 'How 'will my work affect my life in the widest sense: 'My work as employer—my work as employed?' Once more we are learning, and chiefly through the teaching of John Ruskin, that 'There is no 'wealth but life.' Work then, and the direction of work, is primarily not money-making but life-making. A just wage is a condition of work, but it is not the reward of work! The reward is immeasurably greater and more enduring—nothing less than a fuller, nobler life.

It follows then that the central aim of true citizens, to whom is committed the administra-

tion of industry, is not to accumulate riches, but to fulfil a social service. The relation between partners in work must be vital and not financial. If money is to be gained by moral loss the gain must be deliberately sacrificed. Fuller, nobler life, I repeat, not for one class but for all classes and all men, is that which we must strive to gain as the fruit of labour. So we see that as the conditions of labour have been changed by the great industry, so the conception of labour has been changed by thoughts which are leavening public opinion.

How then—this is our problem—can we satisfy the new conditions so as to secure the highest good of those who work under them? How can we embody the new thoughts most faithfully? I have no doubt as to the answer, and you will, I trust, answer with me. By recognising all who contribute to a work by capital, by labour, by counsel, as partners; as forming one body of which the members have different functions, and at the same time share in due measure in the issues of the one life. It is of the essence of such a scheme that all who actively share in the work should also share proportionately in any surplus which may be left after the claims of capital and fixed payments have been met. This is the outward sign of fellowship in profits.

And it is scarcely less necessary that all the workers should have an opportunity of contributing to the capital, so as to participate in the management of the business. This is the outward sign of fellowship in risks.

I do not attempt to discuss the various forms in which the principle can be embodied more or less completely. I simply wish to affirm the principle of co-partnership in labour itself. This, as I understand it, changes the whole relation of employer and employed. In every case a man gives a man's full work. The addition to the fixed wage may be small. Workmen have often told me that they can secure the last farthing which is due to them in other ways. I am in no way concerned with this question. The change of relation is everything. All who are engaged in a common work on these terms will know that they are indeed fellow-workers, bound together by a moral bond through the work itself. There will be on all sides an ever-present consciousness of interdependence and unity. Devotion to the common work will supply something of the old devotion to the head. The sense of monotony will be lost in the thought of the whole, to which each least part contributes. What if, as has been mockingly said, a man spends his life in making the nineteenth part of a pin? He knows that he

has worked in harmony with eighteen others, and is proud of the result which they have produced together. Each labourer receives the fruit of his labour and all enjoy an equality of service.

If we turn to other urgent problems, we can see how such a scheme opens the way to old age pensions, and to modification of work to meet the needs of failing powers. Capital, labour, genius, all have full play; the conflict of interests is removed. And I need not say of what momentous importance the mutual trust, which springs from such a combination, is at the present time, when business from the scale on which it is conducted requires stability and the power of looking far forward without anxiety.

It is true that hitherto co-operative production has been limited in extent, but even so it has given sure earnest of its power to produce the effects to which I have pointed. It has, when it has been tried, produced mutual confidence and goodwill; it has stimulated interest in work; it has called out an intelligent apprehension of the problem of industry, as you will hear to-morrow from one who can speak with unquestionable authority. This progress has been slow, because the growth of a new system requires to be watched with faith and with wisdom. The pro-

gress, therefore, may continue to be slow; but there have been no steps backwards.

The principle is in evidence, and it must prevail. Two sovereign arguments convince me of this. Co-operative industry answers, I have said, to the movement of the time; and may I not say that it answers in a peculiar way to the history and position of England? England created the great industry; it is for England to make it subserve to the elevation of all who are engaged in it. In England, more than elsewhere, the conditions for establishing a truly human organisation of labour are to be found. We are in a sense wholly unique, one nation. There is among us a generous respect for work; there is a growing sense of sympathy between different classes. I have watched it grow during the last fifty years, and, with singular opportunities for observation, during the last ten years. On these foundations a fellowship of labour can be built. On Englishmen is laid the task of building it.

Co-operation in industry answers to the general movement of the age, and it answers to the spirit of the Christian faith. It answers to the movement of the age. In spite of every let and hindrance, of even saddest interruption, there is a desire as never before for fellowship among men. Ours is an age of associations. Having secured

individual liberty, we are feeling after union. Co-operation gives shape to the idea in the largest regions of life. It converts a factory into a society, and gives a full human character to every variety of work. The co-operative factory and workshop carry forward the lesson of the home, and prepare their workers for the duties of citizenship. Co-operation, in a word, is able to create a spirit of industrial patriotism. For my own part I cannot see why a regiment of workers should not be stirred with an enthusiasm as keen as that of a regiment of soldiers, and be as proud of forming a tradition of great achievements. Let their work be the outcome of self-devotion, and the enthusiasm and the pride will follow

Nor shall we under such conditions lose or underrate the exceptional powers of leadership. True co-operation leaves scope for the energy of genius. We can never dispense with great captains either in industry or in war. But perhaps in time to come the captains of industry will rejoice to find their chief reward, not in large profits, but in the honour and love of those whom they have nobly led—that is, in life itself. And there is good hope for the enterprise. For, as I said, I believe that co-operation is the industrial interpretation of our faith. I have already said enough to shew how this is so.

The co-operation to which we look is not a scheme for securing small economies, but a form of work which binds man to man in service to one another and to the State; which makes the noblest ideals of duty the habitual possession of every worker; which controls temptations to self-assertion and self-seeking by the force of a larger interest, which finds in the reality of a Divine fellowship the pledge that human fellowship in every relation of life is the fulfilment of the Divine will.

The principle is capable of infinite extension. In working for it on a very humble scale we prepare for greater things, when men and classes and nations shall bring together all they have and are for the good of mankind. The very thought itself is ennobling. It constrains us to rate very highly the value of our little earthly lives. It brings spiritual dignity, spiritual equality, to all labour, and makes every form of true service an offering to GOD, an eternal treasure.

Durham and Northumberland have done very much in the past towards establishing cordial relations between employers and employed. May this meeting do something for the practical recognition of a principle through which, as I think, the work of our conciliation boards can be consummated.

THE CROWNING PROMISE.

Ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Lo, I am with you alway, even unto the end of the world.

St. Matt. xxviii. 20.

York Minster,
February 22nd, 1901.

THIS promise is the crown of the world-wide commission to the Church. It is introduced so as to claim special attention in view of expected difficulties. It points to the Divine power through which alone the evangelisation of the nations can be accomplished, a work beyond all the natural resources of men. It takes account of the varying circumstances which the messengers of the Gospel will have to encounter, seasons of tranquillity and of storm, of sunshine and of darkness. It places in sharp contrast the immutability of GOD and the succession of earthly changes. It marks an immediate, personal presence of the Lord, not in His working only but of Himself, Son of GOD and Son of man. *Lo! I am with you all the days unto the end of the world.*

The promise is unrevoked and unexhausted. It is still available for us, a present source of hope and strength in our times of anxiety. And yet like other universal truths it is often unremembered. Our attention is arrested by that which is partial, unexpected, exceptional, and not

by that which underlies all phenomena and is beyond them.

> We that are not all
> As parts, can see but parts, now this, now that.

And yet at the present time restless, distracted, perplexed as we are, we seem to have been made capable of the greatest thoughts. We have been stirred as never before by the revelation of the power of a noble life, the embodiment of the elementary duties of labour, truthfulness, and sympathy; we have been ennobled by the consciousness of unique opportunities to be used for the common good; we have been sobered by the discipline of sharp trials. We have, in a word, heard in our souls voices of GOD declaring to us the glory, the responsibility, the perils of life. Happy shall we be if inwardly touched by these living voices we take courage to draw near to Him that speaketh. To see Him, look to Him, to obey His gracious drawing, to trust in Him, will bring back to us blessings, personally, socially, spiritually.

1. *I am with you all the days.* To know this not as an article of our Creed but as a fact of our experience will, I say, bring to us blessings in our personal life.

It may sound a paradox, but yet it is true, that the more we learn of the methods of the working of GOD, the more GOD Himself is prac-

tically withdrawn from us. The fact is foreshadowed in the history of Israel. We must all sometimes have wondered how in the Old Testament GOD seems to go, in one sense, farther and farther from His people till at last the Covenant Name of Him Who walked with the patriarchs became an unutterable mystery; and it is so in our own experience. After the goal of Judaism was reached in the Incarnation, and humanity was taken into personal connexion with the Son of GOD, little by little the sense of the central truth that the Lord Himself bears all things, always and everywhere, to their appointed end, has been obscured or lost. He is looked for at certain times, in certain places, under certain conditions, but not as ever with those whom He called friends. And now, especially when we are enabled more and more completely to arrange the sequence of phenomena under what we call laws, we do not habitually fix our eyes on that which lies beyond the law. The words *My Father worketh even until now* have no longer any immediate force. We rest upon the surface of that which is accessible to us.

The sensible wonders of the world engross our attention, for indeed they are amply sufficient to exercise our utmost powers of thought and feeling.

> Earth fills her lap with pleasures of her own ....
> The homely Nurse doth all she can
> To make her foster child, her inmate Man,
> Forget the glories he hath known,
> And that imperial palace whence he came.

So we forget that we are now and here partakers of a supernatural life; that fellowship with GOD is our birthright.

We forget that we have continuous personal relationship with Him of Whose will the 'laws' which we observe are an expression.

We forget the unfathomable depths which open about us when we endeavour to look into the heart of things and to find an intelligible theory of our own being.

Then perhaps our eyes are opened. The promise *I am with you all the days* is realised in conscious communion with 'our Lord and our 'GOD.'

At once we are enabled to see things of the earth in their proper character as signs and not ends.

We understand for what we were made by the new sense of our capacity.

We know that we are our true selves, not when we seek to stand alone, but when we find our place in Him in Whom all things consist.

Visions of service, of holiness, of love, open

before us which are seen to be not alien from our true nature.

In that living light *reflecting as a mirror the glory of the Lord we are transformed into the same image from glory to glory.*

We perceive what is meant by the words in which our last change is prefigured. *Beloved now are we children of* GOD, *and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is.*

2. *I am with you all the days.* To know this is, as I have tried to shew, to gain a right conception of our personal life. The same consciousness of a Divine Presence tends to remove or to modify the differences which divide us socially. Just as popular habits of thought obscure the sense of the unseen, so the conditions of human action limit the development of our full powers. Men are naturally brought together in groups. Professional, commercial, industrial interests concentrate their attention upon particular aspects of things, and particular faculties are exercised. Thus combinations are formed, not of whole men, if I may use the phrase, but of fragments of men; and subjects are regarded from the point of view of a set. In this way special types of character are formed with marked

virtues and marked defects; special codes of action, special standards of morality, are ratified by common consent which answer not to complete manhood, but to the particular part of it which is called into play by the particular occupation. So it is that the unity and the majesty of the moral law are thrown into the background.

And more than this, even those who take the widest view of human obligations do not for the most part look beyond the written word. Conceptions of duty are in a large degree fashioned by the commandments of men, which we freely judge and endeavour to amend. We do not unceasingly realise that there is about us an authority, august, supreme, unchangeable, however imperfectly understood for the time. The judgments and the sanctions of which we take account are alike temporal. We are not filled by the awe-inspiring thought that we must give account of ourselves, not to a law which assumes fixed conditions, but to a Living Lord to Whom every desire speaks. As a necessary consequence both in private conduct and in public policy our sense of the absolute direct sovereignty of GOD is dulled.

Then again perhaps, in some moment of insight, our eyes are opened, and over all the

conflicts, the imperfections, the failures of fragmentary service, we see Him in Whom we all live, and Who claims from each one of us the offering of his real self. At once we apprehend the infinite difference between submission to an earthly ordinance and obedience to GOD. Such obedience is the thanksgiving of love. Each special rule is made to take its place in 'the royal law.' The sense of the whole is restored. We recognise that all fragments of humanity are brought together in Him Who is the Son of man. We perceive that the incompleteness of our work is the very condition of its becoming a part in a result of immeasurable grandeur. We rise above the interests of a clique, or a class, or a party, to discover that even these, duly tempered, minister to the common good. We find that things which separate us in the temporal order really unite us as workers together each in our place for the fulfilment of the Divine will.

3. But it is especially in the fulfilment of our spiritual mission, that we require the guidance and the support of the abiding Presence of our living Lord. Here more than in any other region of life we need the consciousness of a direct, present, vital fellowship with GOD. Much, as I have already indicated, in our outward circumstances, is unfavourable to the clearness of

this heavenly vision. Troubled and perplexed by the confused aspect of things we timorously look back and strive to establish a connexion for ourselves with some past age of faith in which we can see, as we think, clear marks of GOD'S working with His people. In the impatient desire to reach by the intellect that knowledge which is given only to the harmonious operation of our whole being, we endeavour by a precarious logic to define truths which pass our understanding that so we may hold them, limited and narrowed, at least more surely. Dissatisfied, and perhaps rightly dissatisfied, with the devotional side of our character, we are tempted to discipline ourselves after some exotic pattern. In all this we fail to take to our hearts some of the great lessons of the Bible which were written for our encouragement. As we study the Bible with open eyes we shall learn how GOD reveals Himself to a faithful remnant when the prophet's eye is unable to discern them: how He trains to minister to His own ends peoples not less wayward and rebellious than those on whom we look: how He works through men of like passions with ourselves: how He brings doctrine to the test of life: how He claims our very selves, our souls and bodies, for His offering.

The Bible indeed with its strange surprises,

with its startling contrasts, with its fulness of human interests, and its inexhaustible depths of spiritual treasures, is the one Book for our times. It is, as we are reminded whenever we read the Ordination Service, the special endowment, the most sacred trust, of our own Church. It is the Divine interpretation of history if we place its records fearlessly by the side of our own experience. It is, if our ears are opened, the voice of GOD, answering to the thoughts of many to-day. It discloses to us a Divine Presence unchanged and unchangeable in the darkest, saddest, times. As we gaze upon it, we know that the past, the present, the future are alike our heritage. So taught we look to the past not for authoritative precedents, but for examples of human discipline. We look to the present as offering the revelation of that fragment of the counsel of GOD which is committed to us for our accomplishment. We look to the future as the harvest of our sowing, the inevitable judgment of our stewardship. Through all we are taught that 'one increasing purpose runs' wrought out by men who, wherever they are placed, may claim the privilege of being fellow-workers with GOD.

The Bible, in a word, is the charter of hope in seasons of change.

'In seasons of change.' Let us note the words.

He Who said, *Lo, I am with you all the days,* said also, *I will not leave you desolate: I come unto you.* 'I am with you,' 'I come unto you.' We must keep both promises for our full assurance. There is one abiding Presence: and from time to time the Presence is emphasised and brought before us in some new form. This is the inspiring message of the past. So it was when after the conquest of the Empire the Church was in danger of being imperialised and narrowed, and Christ through Athanasius and Augustine vindicated its independence and its universality: so it was when the northern invaders were to be won to the Faith by the labours of heroic missionaries and statesmen: so it was when in the pride of triumph the dominant hierarchy seemed to have forgotten their mission till Francis of Assisi claimed poverty as his bride: so it was when the treasures of Greece were again opened to the West and the Gospel had to be read in the light of the noblest hopes of the old world. And so it is now when fresh regions of life and nature lie before us in which we can read something of the wisdom and purpose of GOD. The new renaissance of science is as momentous a crisis in the history of the world as the renaissance of letters. Never was an age more clearly marked by signs of Divine working, more full of opportunity and of peril,

than our own. As Christ came in the past He is coming now; but who may abide the day of His coming?

Truths hidden from earlier times pointing to the relation of man to the world over which he was set, to the unity of finite things, to the Incarnation as the crown of that which we are forced to speak of as the purpose of Creation, are growing distinct before the soul intent on GOD. The Spirit is taking of the things of Christ and shewing them unto us; and in the light of His Presence their meaning can be seen.

And more than this. Here in our own land voices are sounding about us on every side, calling us in the name of our common manhood which Christ has taken to Himself to raise up the fallen and the desolate; calling us through the sense of imperial duty to bring the Faith which has been the animating force of our national life to the utmost bounds of our dominions and beyond; calling us to interpret the West to the East and the East to the West, as can be done in India if we are faithful and nowhere else as far as I can see; calling us to seek some outward expression for the spiritual fellowship between all who are 'in Christ,' for the overthrow of dominant evil in the hope that through this GOD may reveal a way to completer unity; calling us to

recognise and use the power of the social ideal which is offered to us in the conception of the Body of Christ.

And GOD in His providence has prepared our Church to hear these calls; may He in His infinite love enable us to obey them. Never I most surely believe has such an office been set before any nation or any Church. That it is offered to us is not a matter for self-gratulation, but for the humblest self-questioning. The work answers not to any merits of our own, but to gifts which GOD has freely bestowed upon us. The first condition of fulfilling it is the most absolute self-surrender. All self-assertion, all self-will, must be cast out; and I must think that if once we can apprehend the awful grandeur of our national mission, all the controversies which dissipate our strength and distract our thoughts will be lost in a fresh enthusiasm for labour answering to our several opportunities. And this labour will be accomplished not in any self-chosen fashion, but in loyal obedience to our own Church, not perfect it may be, but unquestionably filled with the gifts of the Holy Ghost, and animated by a Divine life. We are constitutionally inclined, each one looking at himself, to disparage our corporate endowments. But we have within our hands Divine authority. We

have received *the spirit of power and love and discipline,* and we must trust it alike in obeying and in ruling. Much must be doubtful to the end, but of this we can be sure, whether we do simply and unreservedly desire to do His will Who calleth us, calleth us in and through the Body which He has signally blessed.

Lo! I am with you all the days. The words meet us in a crisis of a transition as we stand on the threshold of a new reign and a new century. They remind us of that which cannot change in a world of change. They remind us of the eternal law of growth: *the old things are passed away; behold, they have become new.* Nothing is lost, but all is transfigured.

So may we go forward into the new age with good courage, taking for our watchword the promise which, as we have seen, is able to purify, to harmonise, to consecrate every service of man: *Lo, I am with you*—with you, that is, while you fulfil my commission—*all the days unto the end of the world.*

THE CONGREGATION.

Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

Ye are the body of Christ, and severally members thereof (*or, members each in his part*).

1 Cor. xii. 27.

Hetton le Hole,
April 29th, 1901.

IN these words St Paul describes a Christian congregation. He marks at once its unity and its variety. It is one and it is many. The society of believers gathered in Corinth to which he writes is, he says, one Divine body, 'a body of 'Christ,' and at the same time each believer is a member sharing in the common life and yet charged with an individual office.

This society was of recent date, not more than three or four years old, gathered by the Apostle himself out of the corrupt population of a heathen city. It was troubled by serious outbreaks of party spirit and stained by grave sins. Yet the Christian ideal was theirs. These recent converts held it without the help of long experience or ancient tradition. They knew what the Faith is; and the power of the Faith was theirs.

Looked at in this light the words are of momentous meaning. They are for us also. They shew what every Christian congregation, so far as it is Christian, must be. We separate the apostolic age from our own wrongly and to our

own great loss. Whatever was true then is true now. Not one gift of the Spirit, which was once effective, has been withdrawn from the Church. The differences of manifestation which arrest our attention are due to our circumstances and our character; but 'the powers of the world to come' unrecalled and unchanged are still at our command. To you, my friends, who are once more gathered together in your House of GOD, St Paul says across the centuries, *Ye are the body of Christ and members thereof each in his part.*

The great announcement is, I say, for us here and to-day, and we need the lesson. We must all feel when we look around or within that our Christian faith does not produce its full effect in life. We tacitly confess that the Christian of the New Testament is impossible. 'GOD indeed has 'given us laws,' it has been bitterly said, 'there is 'no doubt of it, but they won't work.' And there is, I believe, one central cause of this failure. We isolate ourselves. We think of religion simply as a private personal matter, a matter, as is commonly said, 'between the soul and GOD.' No doubt there is a sense in which we must all stand alone, alone with GOD; but to rest in this solitary relation is to abandon the position in which we have been placed. We are 'members of Christ,' and as 'members of Christ' we are, as St Paul

says elsewhere, 'members one of another.' We are individually strong by sharing in the one life which is the common inspiration of the faithful. Our work is effective as it is wrought in fellowship with all who share the life with us. The hand cannot fulfil its own office if separated from the body of which it is a part. A congregation, therefore, as St Paul conceives it, is a union of men filled with one purpose, animated by one Spirit Who hallows the peculiar gift of each one for the fulfilment of a common work. But for us—must we not confess the fact with shame—a congregation is a gathering—may I not say a chance gathering?—of those who are for the most part mutually strangers, not bound together by any bond which is recognised as indissoluble, without organic life, without corporate action, without social responsibility; and so our individual hopes and efforts are ineffective against inherited customs and popular indifference.

Let me ask you, then, since the occasion suggests the subject, since the material fabric forces us to think of the spiritual counterpart, to consider what the true ideal of a Christian congregation is, what every congregation in moments of insight, what you at this impressive epoch of your Church life, would wish to be.

St Paul marks for us four points which we

must notice separately. A congregation is a body: it is a body of Christ: each member has his proper part: and all the members are members one of another.

1. 'Ye are,' he says, 'a body.' As soon as we pause to reflect we see that this is true. We cannot imagine an isolated man, a man wholly apart by himself. He is, to begin with, a son. And what a heritage is involved in that word. As it is at the beginning of life, so it is to the end. From birth to death we receive from others what we could not have provided for ourselves. In a true sense we owe the foundations of all we have and are to our families, our friends, and countless unknown benefactors. *Other men have laboured and we have entered into their labours.* And in turn we owe ourselves, our whole selves, to our fellow-men. 'We are a body.' The mutual dependence which is thus expressed answers to the obvious realities of life; and the Christian revelation reveals it in its true nobility. We who believe are all *in Christ.* That which unites us is the 'power of an indissoluble life.' In this we all partake; and we each reach our own perfection through the perfection of the whole body. And more than this: the life which gives unity to the Congregation has in the end an immeasurably wider effect. The most far-reach-

ing view which is opened to us of the future of mankind is given when St Paul tells us of the last triumph of the Faith: *there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female*—the divisions of race, of traditional faith, of social condition, even of sex are done away—*for ye*—ye Christians—*are all*, not 'one' only, but *one man in Christ Jesus.*

Ye are a body. This being so, the failure of any one member to discharge his office injures the whole body; and we cannot escape responsibility by 'keeping to ourselves.' We cannot keep to ourselves, and if it were possible, we are bound not to do so. We wrong our neighbours as much by leaving undone what we ought to have done, as by doing what we ought not to have done. In our habitual confession we place the things undone first among our offences. We instinctively acknowledge that as we live by others it is our duty to live for them. So far as we fail to make all that we have and are helpful in full measure to those among whom we live, we offend against the laws of life.

And here we must remember that we help or hinder others by our character no less than by our direct action. We affect them by what we are seen to be no less than by what we are seen

to do. Subtle and yet penetrative influences pass off from us and pass into us from natures vigorous or indolent, lofty or mean, pure or corrupt, and each nature is surely and unconsciously shaped by every deliberate or unconsidered word and thought. We cannot withdraw ourselves from the manifold operations of the whole sum of life by which we are surrounded. All experience proves the truth of the apostolic message: *Ye are a body.*

2. But more than this. St Paul says not only 'ye are a body,' but 'ye are a body of Christ.' Our corporate union exists that we may effectually fulfil Christ's will. He lives in us, He is seen in us, He is judged by what we are. Christians, it has been truly said, 'are the only Bible 'which men of the world read.' And in this spirit St Paul himself writes of the Corinthians *Ye are our Epistle known and read of all men.* Nay, Christ Himself bore witness to the same truth in the clearest language. As He said, *I am the light of the world,* He said also to the disciples, using the very same image, *Ye are the light of the world.*

Christ, I say, is seen in us, and He works through us. This is the truth which we have to mark. He has committed to us the execution of His own mission. *As the Father hath sent Me even so send I you.* If we are faithful, not

individually only but as a body, His purpose is fulfilled; as we fail, His purpose is frustrated.

It is an overwhelming thought that GOD should peril the accomplishment of His counsel in men. But He has foreseen all: He has provided all. He requires no more from each one of us than He has given, but he requires this strictly. And what He gives is not apart from Himself, but in Himself. Fellowship with Christ is the secret of effective obedience. The Master said *All things are possible to him that believeth.* And the disciple bears witness to the truth of the promise and shews what faith is when he writes: *I can do all things in Him that strengtheneth me.* Or as St Paul expresses the truth in another place: *I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me.* The whole philosophy of the Christian life, to use the common phrase, lies in the brief sentence: *We are* [GOD'S] *workmanship, created in Christ Jesus for good works, which* [GOD] *afore prepared that we should walk in them.* That we may 'do the good works' for which we were made, even the part assigned to us in the body of Christ, there is no need of anxious deliberation or uncertain effort. It is for us simply to welcome with unhesitating devotion what GOD has designed for us; what GOD has done for us; what answers to

our circumstances and our powers. This brings us to our third point.

3. In this Body of Christ, in the Congregation, each believer has his own place. He is a member in his part. This part is determined, as I just said, by his endowments and his opportunities. Our work is, as we have seen, not self-chosen, but the outcome of GOD'S providence. To fulfil it, whatever it may be, as well as possible is our highest glory and joy. There is no difference of great and small in true service. Earthly conditions are not the measure of its value. We shall feel this if we remember the years of silent humble labour through which the Lord, growing in favour with GOD and man, was disciplined for His ministry. So He became what He was at last revealed to be. In this we can follow His example. If once we grasp the truth all doubt, anxiety, ambition, all restless self-seeking and impatient desire for distinction, will be cast out. We shall do just what lies before us as our reasonable service. From the home, from the mine, from the office, the light which GOD has kindled will shine, and men will glorify our Father.

For everywhere and always Christ is with us ready to work through us in our commonest duties. Religion is not an accessory, as it were,

to life; it is the soul of life. All things have in them an eternal element. The Faith enters into every form of occupation, professional, commercial, industrial, and the Christian is called to realise its power and to make it known. All this can be done simply and without effort. No limit is set to the extent of our obligation. *Whatsoever ye do*—the command rings in our ears—*in word or in deed, do all in the name of the Lord Jesus.* Remember that when the Word became flesh, He shewed that in things transitory there is a capacity for the Divine. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of* GOD. In the very acts which are a continual witness to our frailty we can feel, and silently help others to feel, the will and the presence of GOD.

And let us specially bear in mind that the home is for all a common place of divine service. There is no grace and no duty of which it is not the natural school and the most happy scene. The home is the hearth of the national life, the most effective training-place of the next generation. Parents have it largely in their power to determine what those who come after them shall be. Yet many things among us tend to disturb the sanctities and to weaken the power of home. Let me then most earnestly entreat every one here to guard and extend the blessings of home,

love answering to love, tenderness, sympathy, authority, obedience, which passing into the character in the home purify and ennoble the wider activities of later life. Those who know what home is, will assuredly find no rest till a true home becomes possible for all for whom now home is only an idle name.

4. St Paul adds yet another mark of the congregation in his Epistle to the Romans. *We who are many,* he writes, *are one body in Christ and members severally one of another.* Members of Christ are of necessity in that fellowship members one of another. To injure another is to injure oneself. *Speak ye truth each with his neighbour because we are members one of another,* is an injunction which shews that deceit, injustice, fraud, are unnatural. The wrong which we do to others becomes our own inheritance.

A congregation then, this congregation, to sum up what has been said, is a body bound together in all its parts; a body of Christ through which Christ is made known and through which He works; every member has a work to do which is necessary for the complete well-being of the whole, and all the members are members one of another. When we pause, as to-day, to reflect for a little time, every one, as I have already said, will admit generally that all this is true; but

what we require is that the individual conviction of each should become the practical resolve of all. There are great evils—the greatest from which we suffer in Durham—which can only be dealt with by the forces of religion, and, as I believe, by the forces of religion exercised socially. So it was that the corruption of the old world was overcome. So it will be now. Let gambling, drunkenness, foul language, profligacy, be held by common consent to be disgraceful, and they will be kept down. Where legislation is powerless public opinion will prevail. To this end, however, we need the cooperation of all. And can we not feel what would be the effect both upon ourselves and upon others, if, as a Congregation, a society bound together by the vows of our Baptism and appointed to our several offices by the laying on of hands, we could unostentatiously, resolutely, consistently offer to the world the ideal of our Faith; if men of affairs, or of means, or of leisure, gave freely of what they have, their experience, their means, their time, for public service, and all alike offered themselves body, soul and spirit to Him Whom they acknowledge as their Lord and their Life.

Ye are the body of Christ and members thereof each in his part. This is the message which comes to you to-day. Accept the truth; embody

it; live it. We must not turn away from the evils by which we are surrounded, nor dissemble them. We must face them. We must not keep the truths of our Faith as a private treasure to be kept laid up for personal use. We must bring them before the world. A Congregation is of necessity a Missionary body. It must either commend the Gospel to those from among whom it is gathered, or discredit it. This is the alternative before you. But why should I speak of an alternative? Let your Church be to you from the beginning the symbol of unity, of combined effort, of faith. Let each one recognise the good works which GOD has afore prepared for him; and fulfil them in the consciousness that he is supported by the sympathy of all. Fellowship of man with man rests on the fellowship of man with GOD.

Faithfully and fearlessly study the evils which are dominant among you, and trace them to their causes: your village is the scene of your warfare and, if GOD will, of your victory.

Take counsel one with another; pray together; trust your noblest thoughts; trust your fellow-workers; trust the Gospel; trust the Spirit Who enforces it.

Ye are the Body of Christ, and members thereof each in his part.

COMMON PRAYER.

Ὃ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ.

1 John i. 3.

St John's, Sunderland,
Eve of Ascension Day, 1901.

A SHORT time ago I had occasion to speak on the idea of a Christian congregation. I endeavoured to shew that it is still, according to the teaching of St Paul, a body bound together in all its parts by the force of a common life, a Divine body, a body of Christ through which He works and is revealed to the world; a body in which every member has a work 'afore prepared' by GOD, which is necessary for the well-being of the whole; a body such that all the members being members of Christ are members one of another. To-night I wish to enforce the same truth and to speak on our Common Prayer, as bringing before us the social character of Public Worship, the open expression in the presence of GOD of that fellowship of man with man which answers to our faith that 'the Word became flesh.'

Such is the thought of the text: *That*, St John says, *which was from the beginning* in the timeless, eternal purpose of GOD: *that which we have heard* in the long records of the Divine discipline of men: *that which we have seen* in

the open signs of the victorious progress of the truth: *that which we*—the first Disciples—*beheld* ourselves in intercourse with the Lord on earth *touching the word of life...declare we unto you also*—Christians of a second generation—*that you also may have fellowship with us,* that you who till lately were strangers and aliens may be brought into a living communion with GOD'S people: *yea and our fellowship is with the Father and with His Son Jesus Christ.*

Step by step the Apostle rises through the thought of fellowship with man in Christ to the thought of fellowship with GOD. He offers for our contemplation a view of the social unity of believers, of the progress, the destination, the transfiguration of humanity which corresponds with the energy of the Saviour's power, even *to subdue all things unto Himself.*

The thought is natural to us to-day. We trust that this House enriched with many new offerings of affectionate devotion, arranged and adorned with reverent care for more solemn and impressive worship, will teach all whose common home it is to welcome more and more gladly the lesson which we need for the guiding and ennobling of our separate lives, that there is but *one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one*

God and Father of all, Whom we are charged to glorify with one heart and soul through every variety of harmonious service.

The thought I say is natural to us to-day; and yet, till fifty years ago, the currents of English feeling for the last three or four centuries, have borne us far away from these wide-reaching truths. The spirit of individualism has dominated our civil and religious ideas. It has been energetic for good and for evil. It has quickened the sense of personal responsibility and it has also given rise to many forms of isolating self-assertion. It has regarded religion as a matter for the soul and God. It has left out of account our relations to the 'world of opportunity and 'wonder' into which we are born. It has failed to recognise that the Gospel was given in order to bring unity and consecration not only to the whole of each life but also to the sum of all lives restored to harmony with God in Christ.

I ask you then to consider with me now how our Morning and Evening Prayer—the sole congregational representatives of the ordinary daily worship of the early Church—bring this truth before us. And we need to learn the lesson; for if I may judge of others by myself we are in continual danger of bringing Public Worship to the standard of private edification and so

of neglecting to cultivate that spirit of active and intelligent sympathy through which it becomes to us, if I may use the phrase, a sacrament of human fellowship. We come together full of ourselves, of our own wants, of our own weaknesses, of our own sins, of our own resolves; and we lose sight of the Christian society of the Body of Christ, with its glorious memories and Divine endowments, with its grievous sorrows and unfulfilled commission and lingering triumph.

If however we study our Daily Services we shall at once see their scope. They are social in form; they are universal in character; they bring the faith into the details of ordinary life. I speak now of our Common Prayer only. You will at once feel that the service of Holy Communion, of which I do not speak, gives the solid foundation for these largest teachings.

1. Our Common Prayer is, I say, social in form. It is surely a most eloquent fact, if we reflect upon it, that our confessions, our supplications, our intercessions, our thanksgivings, our adoration and praise in our public services, are always collective and not individual. Once only, in the profession of our Faith, do we each stand alone as we say not 'We believe,' but severally 'I believe.' Elsewhere we join ourselves to others. We translate into varied forms the master thought

which lies in the title 'Our Father,' whereby we are charged to think of our brethren even in the most intense utterance of our personal emotions.

And when we say: 'we confess to Thee'—'we praise Thee'—'we thank Thee': the plural is something more than a multiplied 'I.' It is the frank acknowledgment of union in the deepest facts of human experience. We do not separate ourselves in thought, as indeed we cannot separate ourselves in fact, from our fellow-believers, from our fellow-men. Nay rather, we strive that we may be enabled, after the example and in the strength of Christ, to make their burdens our own, even the deed of shame and the word of cowardice, that so we too may enter into the Lord's joy, the fruit of the travail of our souls. While we reckon up our own blessings we have sorrows of others to acknowledge, of which we are bound to take account. While we dwell on our own sorrows we have blessings of others to welcome, of the issues of which we shall be partakers.

2. Thus we see that the form of our Common Prayer is social, and its range is universal. The lessons from the Bible give us, in their strange and chequered course, the Divine history of the world. In the Old Testament we watch

how the Christ was prepared for mankind, and in the New Testament how the Person and Work of the Christ were apprehended and interpreted by representative men for all ages. And this age-long record touches us directly in our latest time. *Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we may have hope.* Think, to take one example only, of the Canticles which we habitually use in our Services as our fathers have used them for long centuries. We make our own the sacred language of the *Benedictus* and the *Magnificat* and the *Nunc dimittis,* the welcome of the new dawn and the thanksgiving for the closing day. And what do these Divine strains mean for us? Do we, according to the changing circumstances of our own position, endeavour to give definiteness to their ideas which are capable of a thousand applications and instinct with encouragements for manifold trials? Are they, or do we strive to make them revelations of the way in which GOD still deals with His people, and for ourselves the humble and glad acceptance of His will when it is seen to transcend our thoughts? The old still passes away and Christ in some way is still born again in His Church: are we able to *depart in peace* when

we have seen the Lord's purpose, and to bear the travail-pains of a new age that *thoughts out of many hearts may be revealed*?

We repeat again the *Te Deum* and the *Benedicite*, the Psalm of History and the Psalm of Creation, and claim that all thinking things, all objects of all thought should share the confession of our homage to GOD. But do we pause and prepare ourselves that we may give the true meaning to the words? We speak of 'the glorious company of the Apostles' as joining in our praises; and do we think of St Peter and St Andrew, of St John and St Paul, as bound to us in an eternal communion of life? Do we call up before our eyes Isaiah or Daniel as searchers like ourselves into the Divine counsels when we speak of 'the goodly company of the prophets'? Do we see as our fellow-combatants, though now crowned and triumphant, in 'the noble army of martyrs,' a Polycarp, a Perpetua, an Oswald, a Boniface, a Ridley, the last shepherd who in his Master's strength 'laid 'down his life for his sheep'—as you have known —the last convert in China who at least could die for the Lord Whom he had learnt to love? As we do so, as we labour in any way to do so, our praises will become touched with the glow of a fresh enthusiasm. He must be dull of

heart indeed who is not stirred by the thought that these in all the amplitude of their labours, in all the splendour of their revelations, in all the devotion of their sufferings, are our kinsmen, heirs with us of one charge, one truth, one hope, ministers with us of one Body.

Such a vision of the household of GOD in which we are enrolled is full alike of inspiration and of warning. For when we remember that they who wrought righteousness, who enlarged the bounds of knowledge, who drew closer the bonds of sympathy between man and man, in the name of Christ, were our fathers, we shall know that we their children, if we are not wholly degenerate, must carry on to greater issues what they began. The nobility of our lineage which we commemorate in every service constrains us to remember what we owe to those who will follow us. The conviction of our relationship to the heroes of GOD which is confirmed by every act of faith, brings home to us what is made possible in the union of one life. The force of individual example is strengthened by the confession of a common aim. The value of the least labour in Christ is disclosed by the recognition of a social ministry. And more than this: language which at first sight seems to us to be strange upon our lips or startling or unreal,

is found to be filled with a new meaning when we patiently make it our own. This phrase or that in our Common Prayer may not be directly applicable to ourselves, but it belongs to the fulness of the life in which we share. It serves, as we ponder it, to enlarge and deepen our sense of fellowship when once the fact of fellowship is recognised. Every week and every day pours its fresh tide of pathos, of anxiety, of confidence, of gratitude into the old words. The voice of the society, made articulate through us, speaks for all, and we plead and praise with a force to which we contribute and which becomes our common endowment.

3. For, yet once again, these wider lessons of the past have an application to our common daily duties. While we strive as believers in the Incarnation to make our sympathy with others real and practical; while we endeavour to fill up the blanks of our Services with names which are dear to our own experience; we come to understand the power and the promise of the present, a power and a promise always changing and always unexhausted. We see when we study our own home catalogues of saints, how every variety of gifts and every type of character has been hallowed to one use: see how in unexpected ways the torch of Truth has been borne along

through the darkness by patient and unmarked messengers and servants; see how the victories recorded in old time have been multiplied a thousandfold in later ages; see too how we ourselves have known among the meek and pure of earth *holy souls* into whom the Divine wisdom has entered, *making them friends of* GOD *and prophets.*

In this way the effort to claim for ourselves through our daily prayers, by study and reflection, a share in strange trials and distant happinesses brings home to each single Christian a sense of that which is the glory of life, that he has an appointed place in the great society which is the organ of the Holy Spirit. So far as we use our Common Worship as an opportunity for rising beyond the pressure of personal needs and the constraint of special occupations: for training ourselves to discern those treasures and needs of a larger life which in unlooked-for ways meet each individual want and consecrate each particular work: for confessing one to another the privilege of dependence and the joy of service: for passing, in the appointed way of the Spirit, through fellowship with man, made real and effective in the present, to fellowship with GOD known even here in the eternal: for striving little by little in the way of self-devotion to that last issue when prayer becomes a complete

and conscious surrender to the revelation of the Divine will, and praise becomes the adoring contemplation of Divine love laid open to the eye of the heart:—we shall come to know that we are indeed members in a glorious whole, the Body of Christ.

And we need the encouragement which the truth brings. No one who considers what his own life is and what it might be, can fail to be saddened at times by a feeling of isolation and weakness. Little seems to be within the reach of a solitary believer and of that little he achieves little. Vague imaginings float before him of other aspects of truth than he can look upon and of other forms of action than he can realise. Then it is that the far-reaching language of our Common Prayer, if he has laboured to interpret and to vivify it, helps him to understand that his own activity, his own age, his own country, his own communion are only elements in a life, in a society, infinitely larger: that the Catholic Church has not ceased to be though its visible unity is broken: that even where common labour is impossible there yet remains for our consolation the acknowledgment of a common purpose, the endeavour to embody a common spirit. We can confess, and the confession is a joy, that those who follow

not with us cast out devils in the name of Christ: we can confess that the victory over evil, wherever it is won, is a token for us of the Lord's manifold Presence. Deeper than our divisions, deeper, far deeper than our knowledge, lies the one foundation on which all build consciously or unconsciously who labour for GOD as power and wisdom and opportunity are given to them.

If we look at the whole range of Christendom, the one Baptism by which we are all incorporated into Christ and the breaking of the one Bread, by which we all proclaim Christ's death till He come, simply as facts, however little we may be able to interpret or to agree in interpreting the fulness of their meaning, simply as facts, I say, witness to a fellowship between 'all who profess 'and call themselves Christians,' strong enough even now in the season of our trial to confirm patience with a reasonable hope.

And for ourselves who have not only been baptised into the Triune Name but have severally received through the laying on of hands a Divine commission for the fulfilment of our special offices as members of Christ, our Common Prayer, bringing together the needs and the thanksgivings of many hearts in many lands, with echoes and memories from every Christian age, becomes, as I have said, a true Sacrament of

fellowship; *yea, and our fellowship is with the Father and with His Son Jesus Christ.*

Your Church itself illustrates the truth which I have sought to indicate. It is the monument of a life sacrificed freely for the poorest. You know how your late Vicar[1] bore in his heart the sorrows of those for whom he lived. 'He lived,' to use his own words, 'a crucified life.' He felt that a noble Church would lighten the sordid gloom of many lives, and bring thoughts of home to the homeless. He gave himself for the work, and you now enter on his labours. He has left to you a blessing and a charge, a blessing in the memory of a sacrifice which cannot be fruitless, a charge to complete what he began which cannot be left unfulfilled.

It was a saying of the age of martyrs: the blood of Christians is seed—not, that is, life vainly poured out, but life made to bear fruit a hundredfold. So may the words find fulfilment to-day and in the days to come, and bring home to all who labour here the power of the larger life on which we have dwelt.

So may GOD in His great love, make this House a sanctuary of fellowship, a spring of peace, to the most desolate. May the outward offerings brought by rich and poor, by old and young,

[1] Thomas Nicholson.

be symbols and pledges of the living sacrifice of faithful hearts. May every service bind together in closer communion ministers and people, as joint-workers for the Kingdom of GOD and joint-heirs of the grace of life. May every work begun and continued here in the Name of Christ, through cloud and sunshine, find its consummation when He shall be revealed in His glory.

THE CHURCH.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God *ascending and descending on it. And behold, the* Lord *stood above it.*

And Jacob awaked out of his sleep, and he said, Surely the Lord *is in this place and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of* God, *and this is the gate of heaven.*

Gen. xxviii. 12, 16, 17.

St Gabriel's, Sunderland,
July 10*th*, 1901.

ON two recent occasions I have spoken of the idea of a Congregation, and of the idea of Public Worship; this evening I wish to speak of the idea of a Church, a House of GOD, the material fabric.

In speaking of the congregation, I endeavoured to shew, following the teaching of St Paul, that a congregation is 'a Body of Christ,' and that in this description three master-truths are included. Every true congregation has a living unity: it is a Body. It has a Divine unity: it is a Body of Christ. And in this Divine unity, all who contribute to its fulness have a special part; all are members one of another in due measure, each in his part.

In speaking afterwards of Public Worship, I endeavoured to shew that our daily services, in our Book of Common Prayer, witness continually to the social character of religion. The services are themselves social in form. They are universal in range. They bring the Faith into the details of common life.

This evening I ask you to consider what are the lessons which a hallowed building, a Church, is fitted to bring home to us.

The familiar text which I have chosen, in which we first read of a 'house of GOD,' brings them before us in most expressive imagery. The vision of the Patriarch reveals to us that the whole earth is the House of GOD, while particular places are chosen to emphasise the truth: that there is now a continuous intercourse between earth and heaven: that already we are living in a spiritual world. Three lessons each Church—your Church—presses upon us; and our life is hallowed and strengthened by remembering them.

1. A Church, I say, by its special consecration witnesses to the universal presence of GOD. This universal presence of GOD is a most certain truth; yet for the most part our eyes are holden that we should not know it. We are unable to grasp the fulness of the fact. And therefore GOD meets our infirmity. In His love He gives us signs. He has been pleased from the earliest times to set His Name here and there, in a stone, as at Beth-el, in a tent, in a temple, and now in a Church. Through the visible He helps us to see the invisible.

No spot could have appeared more utterly

desolate and forsaken than the bare desert in which Jacob lay down in the fresh sorrow of his exile. But in the visions of the night the GOD of his fathers revealed Himself to him there in the lonely waste. A new sense of the Divine nearness was quickened in his soul. 'The Lord is in this 'place,' he exclaimed, 'and I knew it not.' It was an experience for all life.

True it is that neither in Jerusalem nor in Gerizim is the one appointed place of meeting the Father. But it is through the local that we pass to the general. We see in part and apply our knowledge more widely. The eyes of our heart are opened and having once seen GOD we learn, little by little, to see Him everywhere.

A Church then does not bring to us anything new or exceptional. It witnesses to the unseen, the spiritual, the eternal, which is about us on every side. It shews GOD to us here because He is everywhere. It helps us to see what lies beyond the shadows on which we look. It encourages us to pierce beneath the surface to that which is abiding.

> O world, as GOD has made it, all is beauty,
> And knowing that is love, and love is duty.

The Church opens to us a glimpse of this Divine world, 'this world as GOD has made it.'

It offers a revelation of the glory of common things for those who see.

> Earth's crammed with heaven,
> And every common bush afire with GOD,
> But only they who see take off their shoes.

Even if there are on all sides signs of ruin and decay, the believer can see GOD everywhere.

One of the earliest Greek philosophers said, 'All things are full of GOD.' We welcome the thought and give it verity. All things, we confess, are full of GOD in Whom 'we live and move and 'have our being.' We see Him in every ray of beauty, in every mark of order. Without Him all would be chaos.

This is our first point.

2. A Church witnesses through the special presence of GOD to His universal presence—to His universal presence made, as it were, personal; and it witnesses also in the second place to the reality of man's intercourse with Him. It is like Jacob's Beth-el, 'the gate of heaven.' And so from very early times the words 'Behold a ladder 'set up on earth,' and the top of it reached to 'heaven' were recited at the consecration of Churches, and the first recorded promise of the Lord gives, as you will remember, a permanent force to the vision of the patriarch when He said to the disciples, amazed that He had read the

secret thoughts of Nathanael: *Verily, verily, I say unto you, ye shall see the heaven opened and angels of* GOD *ascending and descending upon the Son of man.*

A Church, in other words, answers to the title which was given to the first appointed House of GOD, 'the tent of Meeting.' It is the meeting-place of GOD with man and of man with GOD. The thought is overwhelming. We are tempted to cry out with Jacob when we realise what it means, 'How dreadful is this place.' We recall the words spoken to Moses, 'No man shall see My face and 'live,' or the confusion of Isaiah, 'Woe is me, for 'I am undone .... for mine eyes have seen the 'King in His beauty.' But the Incarnation has changed our relation to GOD. In the Son of man the glory of GOD is tempered to our vision. If it is true that no man hath seen GOD at any time: that He dwelleth in light unapproachable, 'Whom no man hath seen nor can see,' yet we have also for our assurance the Lord's own words: 'He that hath seen Me hath seen the Father,' not indeed seen GOD as GOD in His most awful majesty, but GOD revealed through the love of His Son. We can therefore now rightly think of Him under human conditions. We can speak to Him and listen for His answer with sure confidence. The Church, the outward fabric, answering to the

limitations of our nature, becomes a pledge of the intercourse of earth and heaven.

And here we see the grandeur of our privileges compared with those of Israel in old time. Under the Jewish covenant one man was allowed to draw near to GOD on one day in the year, on the great day of Atonement, but in Christ all men have access to His presence always.

3. The Church has yet a third lesson. It assures us of the universal presence of GOD, of the reality of our intercourse with Him, and yet again, that we are even now living in a spiritual order. This is implied in the record of the Patriarch's Vision. The angels are represented as 'ascending and descending': ascending first. Earth, that is man's home, is the habitual scene of their ministry.

And again St Paul tells us in direct words: 'GOD has made us to sit with Christ in heavenly 'places.' And again we read 'We have come unto 'Mount Zion, and unto the city of the living GOD, 'the heavenly Jerusalem, and to innumerable 'hosts of angels in festal assembly . . . . and to the 'spirits of just men made perfect.' Heaven is not distant and future, but here and now. And we habitually claim, in our Communion office, fellowship 'with angels and archangels and with all the 'company of heaven.' The Church is, so to speak,

the scene of a spiritual life. There in the great crises of our natural development, Divine gifts are brought to us. There the infant is made 'a member of Christ, the child of GOD, an inheritor of 'the kingdom of heaven': there the growing boy receives by the laying on of hands the gift of the Holy Spirit for the fulfilment of his appointed office; there in the great sacrament of fellowship the believer welcomes Christ's gift of His Body and Blood for strengthening and for cleansing; there when he enters on the fulness of married life he finds the meaning of new duties, new hopes, new joys; there when all earthly work is over he is laid for a short time before he is committed to his last resting-place, that in that solemn fellowship we may feel the unity of the life here and hereafter.

Life, in a word, is shewn within our Churches under its spiritual aspect in all its critical vicissitudes. Powers of heaven are seen to mingle at each point with faculties of earth. We are impressively reminded of the greatness of life. If life is on one side the vision of GOD, it is on the other side the welcome of GOD'S gifts that they may be used in His service. It is from first to last a personal Divine companionship. The Church with its services is the sign and pledge of blessings answering to all our need, but then we

are ourselves the living sanctuary: we live as knowing that the LORD is with us all the days.

Such, it appears to me, is the message which our Churches bring to us. They suggest, to put the truth differently, a Divine interpretation of the world and of life. They bring vividly before us the fact that we are now living in a spiritual order, charged with the duties of a heavenly citizenship; that to us angels minister, not, indeed, in answer to our appeals, but by the appointment of GOD; and this Church specially emphasises the last thought by its name, for St Gabriel, 'the 'man of GOD,' appears in the Bible as 'the repre-'sentative of angelic ministry to man.' He is 'the 'angel of mercy,' the herald of glad tidings to Zachariah and to the Mother of the Lord.

In these different ways Churches are in some sense a sign to others of our Christian Faith; and to ourselves they are a test of our Christian spirit. We reveal ourselves by the motive for which we frequent them. The true worshipper comes to the Church, not primarily to get, but to give: to feel first the majesty of GOD and then to offer himself to His service. His ruling desire is that the Name of his Father which is in heaven may be hallowed. In this supreme end he finds every personal and every social obligation hallowed. In GOD he sees how his debt to the past

involves his own corresponding debt to the future. The seen and the unseen are parts of one whole.

It follows, to take one illustration, that our Churches are a kind of treasury of first-fruits. In them we can consecrate our possessions and our pleasures and make what is committed to our trust available to some extent for all. We naturally sympathise with David when he said sadly to Nathan, 'See now, I dwell in a house of cedar, but 'the ark of GOD dwelleth within curtains.'

It would indeed be an evil thing if our own dwelling-places were more beautiful and more cared for than the House of GOD, the common home of men; and we rightly rejoice when all that is best in the works of human skill and thought is freely offered to add grace and dignity to public worship. The hallowing of the first-fruits is a kind of hallowing of the whole which they represent.

The lessons to which I have pointed are precious at all times, but they appear to be specially important to us now. Many causes tend to hide from us the presence of GOD and the glory of creation. The conditions of life stimulate the passion for wealth. In towns we are engrossed and preoccupied by the achievements of man's powers. Times devoted to quiet contemplation are set down to indolence. Commerce, trade, industry,

are organised in terms of war. Education is looked upon as a means for private advancement, and art as a spring of private wealth. We are met on all sides by the restless search for excitement and transitory pleasures. Life itself, with the nobler forces of life, is sacrificed to the undisciplined pursuit of ampler means of living. We are in danger of losing the sense of 'the 'mighty sum of things for ever speaking' to which our Churches bear witness.

But on the other hand, there is not a little to encourage us at the present time. There is in every class a generous discontent at the presence among us of remediable evils; there is, I believe, a growing sense of responsibility for the use of our goods, a deepening feeling that in view of the facts of life there is nothing which men can call their own; there is in many directions a striving, often impatient and immature, for outward unity, and, what is immeasurably more full of promise, a spreading conviction that we are one people, one body, formed to express one thought of GOD; there is, and this is a present cause for thankfulness, a far-reaching desire for service, a testimony at once to a recognised fellowship in life and to an acknowledgment of a Divine mission for each man.

Such impulses our Churches standing silent

and conspicuous in the common ways of men combine and intensify. If it be only for a moment they do plead, with a voice which provokes no antagonism, the cause of the unseen and the eternal. However familiar the Cross may have become to us, it must stir some questionings as it stands out sharp against the sky. The bell, with a sound like no other, gives, as it were, a call from Heaven to which the heart responds. And if your Church be open, as I trust it will be, not a few will learn to find within it short spaces of quiet refreshment in which, apart from the turmoil of work and care, they may be alone with GOD. The Church is the sacred, undisturbed hearth of the overcrowded.

All these thoughts of redemption, of prayer, of peace, the Church will bring before you, and yet more. It will fail of its purpose if it does not quicken in every worshipper a practical sense of the presence of GOD everywhere. Those who have felt most keenly that GOD is indeed with them in His house will go to the scene of their ordinary work and confess with a wondering awe, which passes into glad reverence, that the Lord is in that place too, though they knew it not. Those who have mastered the lessons of a Church will find in their labour, however limited and monotonous it may appear to be, 'a gate of heaven,' through

which they can go in and go out and obtain the support which they need for life.

It is well for us to lay the thoughts to heart.

In the Church we meet consciously in the sight of GOD. In the Church we feel for a little while what life is. Then we go forth to our work and to our labour. The test of our faith is outside. We do not leave GOD'S presence when we leave His house. Life remains what we have known it to be. We have heard the call to live as seeing Him Who is invisible, in His strength and for His glory. In no other way can we fulfil our part, and that part is of incalculable moment. We are, whether we think of it or not, preparing the future. We are fathers of the age to come. What are we preparing? Will our children bless us?

Looking back, we can look forward not without hope. GOD has given us great things not for ourselves.

Our Faith shews us an aim, gives us a mission, binds us one to another, and to our Divine Leader.

One word more: when I laid the foundation of your Church, I dwelt on the Name in which I laid it, 'the Name of the Father, and of the Son, 'and of the Holy Ghost.' I shewed that that Name, that final revelation of the Being of GOD,

transfigures our view of the world, of humanity, of the Church. As we cherish it, we are enabled to see in the world, in spite of the Fall, marks of the wisdom of the Father Who made it. We are enabled to see in humanity, in spite of feuds and divisions, one body in virtue of the love of the Son Who redeemed it. We are enabled to see in the Church, in spite of schisms and sins, the Bride of Christ, through the working of the Holy Ghost Who cleanses and strengthens it. These are the truths which, as I trust, will become ever clearer to you as the years go on, for joy, for strength, for hope.

So may your Church be, for all who meet together in it, the House of GOD in which they meet the Father; the gate of Heaven, through which they enter on Divine treasures in the ways of earth.

THE SOVEREIGN MOTIVE.

῾Η ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

The love of Christ constraineth us.
2 Cor. v. 14.

At the Annual Service for Miners.
Durham Cathedral,
July 20th, 1901.

ONCE again, my friends, I am allowed to meet in the Mother Church of the Diocese you, the representatives of our greatest industry, on your Festival Day. On the two former occasions when I have had this privilege I spoke of that which was necessarily uppermost in my mind, our common life and our common obligations. I endeavoured to shew that we all share one great heritage and one great duty: that we are all responsible in our measure for the formation of that Public Opinion which is the inspiration and strength of just laws. I acknowledged the difficulty of the task thus laid upon us, but I maintained that it is possible of achievement, for it answers to the will of GOD.

This afternoon I ask you to consider what is the motive—the only motive, as I hold—which will support us in the patient and resolute endeavour to use our heritage, to fulfil our duty, to fashion an effective Christian Public Opinion and so to make this Durham which we love, this Durham of which we are proud, worthy of its high calling.

No earthly, no temporal motive is adequate. Our life is greater than we think; it is not for threescore years and ten only but for ever and ever. Every human deed and word and thought has in it an eternal element. The true human motive must therefore correspond with this larger range. Fear of punishment is insufficient, for it tends to call out a proud defiance. Hope of reward is insufficient, for it is limited by sense. Fear and hope both pass away; but there is that which passeth not away: *love never faileth.* GOD Himself is love. We too were created for love, to become like GOD; and He has provided for such a divine transformation. Here then we look for our sufficient motive in love.

Nor do we look in vain: all is gathered up in two familiar sentences of St John. *Herein is love, not that we loved GOD but that He loved us and sent His Son to be the propitiation for our sins* (1 John iv. 10). *We love because He first loved us* (*id.* iv. 19). So, to quote the words of one of our greatest poets,

> . . . through the thunder comes a human voice,
> Saying: 'O heart I made, a heart beats here!
> 'Face, my hands fashioned, see it in myself!
> 'Thou hast no power, nor may'st conceive of mine:
> 'But love I gave thee, with myself to love,
> 'And thou must love me Who have died for thee.'

'Thou must love Me Who have died for thee.' St Paul expresses the truth no less decisively out of his own experience. *The love of Christ,* he says, *constraineth us* (2 Cor. v. 14). The love of GOD, you see, is the cause and not the consequence of our love for Him. Even in our earthly life love crowned by self-devotion kindles love. And love, that is really love, seeks to give, not to gain: to minister, not to be ministered unto: in the completest offering of itself love enters on a nobler being. Love then kindled by love, our love for Christ kindled by Christ's love for us, that is the motive for Christian effort, wide and deep as life. Its power has been established by the experience of believers for more than 1800 years; and we too, looking at the manger, the cross, the opened tomb, the Father's throne, can say, if in any way we feel their meaning, *the love of Christ constraineth us.*

The love of Christ constraineth us. Beloved, if GOD so loved us, we also ought to love one another (1 John iv. 11). Christ indeed continues His work through us. The Vine is fruitful through the branches. The disciple, in the wonderful words of St Paul, *fills up on his part that which is lacking of the afflictions of Christ* (Col. i. 24). Christ works as in the days of old: He comes to us in the persons of those who are such as He

Himself succoured, the weak, the sick, the weary, the diseased in soul and body, and claims from us the service which He enables us to render. We cannot any longer say: *Lord, when saw we Thee?* Let any one look around and he will see on every side scope for the simplest and tenderest ministries to Christ in Christ's Name. A cry for help, for sympathy, for counsel, meets us whichever way we turn; and in the cry we can hear the voice of Christ. Each separate cry turns our thoughts to the great evils with which we are all familiar, evils which endanger our social life, gambling, drunkenness, impurity, and that which is, I believe, a fertile cause of all, overcrowding. We deplore the continuance or even the increase of these evils; but we do not practically acknowledge our personal responsibility in regard to them. We look for reform from the outside, for swift and great changes which shall, as it were, deliver us from ourselves. But it is not so, as far as we can see, that GOD works. Life is made up for the most part of little things. Great movements are the accumulation of small impulses. GOD uses for the fulfilment of His righteous purposes the personal efforts of those who love Him, small in themselves and yet irresistible in their collective force. These make good laws possible and effective. These are re-

quired from all of us, a natural and spontaneous tribute of grateful hearts. Let every one do just that which lies before him: speak the kind, wise word which a neighbour needs to hear: offer the little help which calms a rising trouble: dare to be courageous and outspoken for right, stern towards evil with the sternness which sympathy tempers to the penitent. Every day brings most precious opportunities for such quiet services, and every night may record the joy and thanksgiving of servants of Christ—unknown it may be and unnoticed—who have witnessed to the truth in the simple ways of their ordinary occupations.

It was by the ministry of love, as most of you know, that your northern fathers were won to the Gospel. It was by the ministry of love that the old world, with its accumulated forces of authority and custom, was conquered by the early Church. Men prevailed everywhere by living the truth. It will be so now. *Not by might, nor by power, but by my spirit* still *saith the Lord of hosts* (Zech. iv. 6).

But for the most part we walk about with eyes that do not see and ears that do not hear. Our silence is taken for indifference, perhaps for approval. We laugh when we ought to blush. We repeat what should never have been spoken. We tell what should never have been done.

I know the kind of excuses which are current for this individual carelessness. 'We keep to 'ourselves' is the plea of those who have forgotten what they owe to the love of unnumbered friends. 'Am I my brother's keeper?' has been from the beginning the voice of hardened selfishness. How can I presume to be singular? is the blind defence of those who have lost the power of spiritual vision. But, my friends, can any one whom 'the love of Christ constraineth' guard as a private treasure that which is a gospel for the world? Can he refuse to *the brother for whom Christ died*, the watchful care which his experience enables him to give? Can he suppose like the disheartened prophet that he only is left? Let him speak from his heart and unlooked-for comrades will rally round him.

I do not for a moment say that the simple, spontaneous, ministry of love, to which I call every man and woman here, is easy. It is the love of Christ which inspires you, a love first revealed in suffering. As things are, *we must through many tribulations enter into the kingdom of heaven* (Acts xiv. 22). Nor is there anything strange in this. As far as I have seen in a strenuous life all things that are worth doing are hard; and more than this, the difficulty itself proves to be the chief blessing to the doer. Who

has not felt what I mean? Who has not known the joy of the unwelcome duty faithfully accomplished immeasurably greater than any pleasure of easy self-indulgence? *The love of Christ constraineth us.* It exercises a gentle yet real force which overcomes our natural inclination. A brilliant writer has said that our chief need in life is 'some one to make us do what we can.' What sovereign power can be more tender or stronger than the love of Christ?

And here we are not left to the uncertainties of our own choice in finding our special part. Every member of Christ has an office in His Body. GOD *afore prepared*—I ask you to notice the phrase—*afore prepared* for each one of us, *good works*—good with an attractive beauty—*that we should walk in them* (Eph. ii. 10). We have not, I repeat, to engage in an anxious search to find our task. We have only to welcome and fulfil the little services which meet us in the ways of life in which GOD has placed us.

The love of Christ constraineth us; and that love which accomplished its end through unparalleled sufferings interprets in some degree to us to-day the conditions of our work. We are all perplexed by the sorrows and struggles of life. But 'the love of Christ' opens the prospect of a Divine counsel which moves onward to its end

amidst the wild scene of waste and passion and self-assertion, and fills with a nobler meaning

the still sad music of humanity.

It assures us that our labours, so far as they are the fruit of faith, will not be wasted, but made to contribute according to their full worth to the fulfilment of GOD'S purpose. It brings to us a force strong enough to call into play and to sustain our most strenuous efforts. It spreads over earthly gloom the pure inextinguishable light which falls from the Father's eyes. It teaches us to look on the whole world as the work of GOD'S wisdom and as the object of GOD'S love. It enables us to face the mysteries of earth and man with confidence and hope. It brings to us the thought of Divine Fatherhood as the blessing of the world: of Divine Brotherhood as the blessing of humanity: of Divine Sonship as the blessing of each believer. And in these three thoughts of Fatherhood, Brotherhood, Sonship, we find promises as large as our utmost needs, and as glorious as our boldest imaginations. Where the love of GOD rests we can find hope.

Such, my friends, are the conditions, such is the scene of our work, the work not of a few but of all to whom the word of GOD has come. And do we not all feel as we think in silence

on these things of Christ Incarnate, Crucified, Ascended for a little space, that 'the love of 'Christ constraineth us' with a new force: that our hearts indeed burn within us with an energy of new resolves? *The love of Christ* is indeed a revelation of life. The issue of our brief earthly work is greater than we feel at once. We, all of us, touch at every moment the seen and the unseen. We, all of us, are not only fashioning the generation which will follow us here, but are hastening or hindering the coming of the kingdom of GOD, for which we continually pray. In this light we see what is the priceless value of life, our common treasure, of which too often we think meanly. See, as I have already said, that it was given us that we by loving action may grow like GOD who is love:

> For life, with all it yields of joy and woe,
> Of hope and fear,.....
> Is just our chance o' the prize of learning love,
> How love might be, hath been indeed, and is.

In this largest sense it is clear that 'there is 'no wealth but life.' We cannot all be heroes or millionaires or leaders of men; but we can all be saints, for GOD has called, and is calling us now, to that dignity. The eternal nobility of life is not in the overflowing abundance of

our resources, but in the use which we make of that which is committed to us, be it much or little. Our trial-time is here and now. GOD grant that we may welcome the thoughts of service and self-devotion which He puts into our hearts, and bear them forth into the common ways of life. There can be no final failure if we are able to say in the prospect of each endeavour; *the love of Christ constraineth us.*

One word more: About eleven years ago, in the prospect of my work here, at the most solemn hour of my life, I promised that, by the help of GOD, 'I would maintain and set forward, 'as far as should lie in me, quietness, love and 'peace among all men'; and that 'I would shew 'myself gentle and be merciful for Christ's sake 'to poor and needy people and to all strangers 'destitute of help.' I have endeavoured with whatever mistakes and failures to fulfil the promise, and I am most grateful to you and to all over whom I have been set, for the sympathy with which my efforts have been met. So I have been enabled to watch with joy a steady improvement in the conditions and also, I trust, in the spirit of labour among us. At the present time Durham offers to the world the highest type of industrial concord which has yet been fashioned. Much, no doubt, remains to be done;

but the true paths of progress are familiar to our workers and our leaders and are well-trodden. While then so far I look back, not without thankfulness, and look forward with confident hope, I cannot but desire more keenly that our moral and spiritual improvement should advance no less surely than our material improvement. And therefore since it is not likely that I shall ever address you here again[1], I have sought to tell you what I have found in a long and laborious life to be the most prevailing power to sustain right endeavour, however imperfectly I have yielded myself to it; even the love of Christ: to tell you what I know to be the secret of a noble life, even glad obedience to His will. I have given you a watchword which is fitted to be the inspiration, the test and the support of untiring service to GOD and man: *the love of Christ constraineth us.*

Take it then, my friends, this is my last counsel, to home and mine and club: try by its Divine standard the thoroughness of your labour and the purity of your recreation, and the Durham which we love, the Durham of which we are proud—to repeat the words I used before—will soon answer to the heavenly pattern. If Tennyson's idea of heaven was true, 'that heaven

[1] See note at end.

'is the ministry of soul to soul,' we may reasonably hope by patient, resolute, faithful, united endeavour to find heaven about us here, the glory of our earthly life.

The words on p. 211 were an unconscious prophecy. My father merely meant at the time, that having preached three times at the Miners' Service he had delivered his own message and would not preach again. This is how he explained it himself.

A. W.

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